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ISAAC PARSONS.

THE subject of this sketch was a fair representative of a class of Christian ministers, now almost entirely passed away from the New England churches, whose memories the present generation cannot well afford to let die. They were men of rare qualifications for their times, being thoroughly educated, imbued with a strong sense of the value of sound learning, devout and strictly Christian in sentiment, patient of labor, difficulties, and the hardships of their work and life. We are now eating of the fair fruits from the tree of their culture. The civilization of this age in every property and feature of it is what has been furnished to us from their hands rather than from our own.

Rev. Isaac Parsons was born in Southampton, Mass., August 28, 1790. His father, Isaac, a farmer by occupation, was the fifth lineal descendant from Cornet Joseph Parsons, the youngest of the original settlers of Springfield, Mass., one of the witnesses to the deed granting the plantation now Springfield to the whites, July 15, 1636, and also one of the twenty-one planters who in 1654 settled Northampton. The mother of Rev. Isaac Parsons, Mindwell (Kingsley) Parsons, was a native of Northampton. Of a numerous family of children, Mr. Parsons was the youngest, and his childhood was passed under the very choicest kind of influences for the formation of right character, both of his parents being persons of sound judgment, industrious habits, and great simplicity of Christian life and manners. Intelligent Christian farm-life furnishes the best training which a

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boy can receive, as it not merely keeps him supplied with employment suited to his capacities, but inculcates continually, in practical forms, lessons of thoughtfulness and care, and thus inures to habits of patience, industry, and thrift.

Such were the influences, in full force, under which young Parsons was reared, and the life of his manhood and strength was precisely what should be expected from such a primitive culture. At the age of fourteen years, during a religious awakening of much interest in Southampton, his attention was turned with ardor and earnestness to his own spiritual state, and the result was the entertainment thereafter of a comfortable hope that he had passed from death unto life. Thus began a new Christian experience that continued to grow more prolific of comfort to himself and those about him till the day of his death.

The district school, not far from his father's house, on which he was a regular attendant, gave him at an early age a desire for knowledge which itself did not furnish the means of supplying. He was therefore sent to the academy in Westfield, Mass., with a view to preparation for college. How long he continued in Westfield is not known. Having completed his preparatory course, under the instruction of Rev. Moses Hallock, of Plainfield, he entered, with several of his fellow-students, Williams College in the autumn of 1806. He remained at Williams two years, acquitting himself well, both in his studies and deportment. On account of a grave difficulty which had arisen in the college, affecting for the time its general welfare, young Parsons, with five of his classmates, thought it best for them to transfer their relations to some other college. Accordingly, at the close of the second year in their course they took an honorable dismissal from Williams, and having passed the remainder of the autumn and the following winter in pursuance of their studies, joined, at the beginning of the last term in the Sophomore year, the class in Yale College which was graduated in 1811. This class was above the average in ability, and Mr. Parsons held in it a high position in his rank as a scholar and in the esteem of his instructors and classmates. In proof of this statement it needs only to be mentioned, that, on the occasion of the return of his class to their Alma Mater to receive the degree of A. M., he was appointed by the Faculty to deliver an English oration, and that some weeks before his graduation he had been offered and had accepted the position of Principal of the Hopkins Grammar School in Hartford, a position at that time regarded as a stepping-stone to a tutorship in Yale. He taught in Hartford but a single year, although his connection with the school and his residence in that city were in the highest degree pleasant to himself and acceptable to the patrons of the school.

Thoughts of the Christian ministry, continually at work within his

mind, moving him to covet earnestly the sacred office, gave him no rest until all other pursuits had been abandoned, and his time and attention wholly given to preparation for it. He entered the Theological Seminary at Andover in the autumn of 1812, and continued to be a member of it through a full course of study. In his senior year he received a license to preach the gospel, from the Andover Association. Six Sabbaths he supplied the pulpit in Weston, now Warren, Mass., and four in Worcester, in the pulpit made vacant by the removal of Dr. Samuel Austin to the Presidency of the University of Vermont, and occasionally in other places. On leaving the neighborhood of Andover, after having passed a term there as resident licentiate, and presenting himself before the churches as a candidate for a pastorate, he received within the period of a few weeks invitations to preach in three places, — Northampton and Williamstown, Mass., and Woodbury, Conn. He went to Northampton only; in which place he supplied the pulpit for seven Sabbaths, or until the restoration of the health of the pastor, Rev. Solomon Williams.

At the end of this term of labor in Northampton he was induced, by the earnest solicitations of his uncle, Rev. Elijah Parsons, pastor of the church in East Haddam, Conn., to appear before the people of that place. The infirmities of age were at that time beginning to bear heavily on the pastor, reminding him that the time for him to demit the active duties of his office was near at hand. It was very natural that an aged pastor, worn out in the service of a people whom from his youth, in obedience to the Great Master's call, he had chosen as the recipients of his labors, the subject of his tenderest affections and most earnest prayers, should be exercised with a strong desire to commit them as a spiritual charge into the hands of one whom he loved, and most highly esteemed and trusted. With these feelings toward his people and his youthful kinsman, the saintly uncle sought to cast, in the true spirit of the prophet, his own mantle on his nephew. His wishes were gratified, and the people were particularly pleased with the arrangement.

Mr. Parsons was ordained and installed as colleague pastor of the first church in East Haddam, October 23, 1816. This sacred relation continued unbroken for a period of only six months less than forty years, closing April 23, 1856.

The ministry of Mr. Parsons was able, intelligent, dignified, and successful.

He gave his people sound instruction in Christian doctrine and morals. He made plain to all the way of life through Jesus Christ, enforcing upon their understanding and hearts all the more important lessons of life, with a clearness and cogency of argument that no common mind could fail to perceive, and no honest mind consent to resist.

Adopting the opinion, from the beginning of his ministry, that no small share of the sacred office is comprised in the functions of the teacher, he most earnestly sought to give his people a correct and full understanding of the way of Christian life before he attempted to move them to walk in it. The motto which uniformly regulated his ministrations of the Word, through the entire length of his pastorate, was: *first, knowledge, then action.*

The pursuance of this course enabled him to come before his people on all occasions with well-chosen and well-discussed themes, and with a mind also aglow with earnestness to inculcate upon them all the lessons of life which he gave.

The evidences of the strength and dignity of his ministry are conspicuously manifested in the steady and healthful growth of the church while it was under his care, and in the good fruits borne by it. At the date of his ordination, the membership of the church was less than one hundred; at the date of his dismission it was one hundred and ninety. Eight seasons of special revival were enjoyed by his people during this period, resulting, together with the annual ingatherings, in an accession to the church of four hundred and forty-nine persons. But mere members are not the only evidences of the ability and success of his ministry; under it the church steadily advanced in intelligence, in the possession of the means of usefulness, and in zeal at almost every kind of work properly included within its mission.

All the principal enterprises in moral reform and social progress, at home and abroad, were, through his commendation and advocacy, adopted by his people as the proper work of a local church.

The charities of the church, too, raised for the advancement of true Christian civilization, were increased more than fourfold; while the prayer-meeting and Sabbath-school were most faithfully employed as the divinely appointed means of the conversion of souls and the edification of the body of Christ.

For the formation of a right estimate of the strength of Mr. Parsons's ministry, it will be needful to call to mind the peculiarities of the times in which it began, and in which the first quarter of it at least was exercised.

From the close of the war, 1812-1815, until the complete national triumph of the Democratic party in the election of General Jackson to the presidential chair in the autumn of 1828, marks a period in the history of Connecticut, of anxiety and trial as severe to the Congregational churches and clergy as has ever been experienced by them. It was the period in which was fought and won the great battle for the overthrow of the primitive charter of the State, and, with it, of the standing order of things, both political and religious. Those engaged in the strife were, on the one side,

the old Federalist party, earnestly supported by almost every member of the Congregational order, clerical and lay; and on the other, the rising democracy of the State, largely augmented and animated by a sudden accession to their ranks of the entire Episcopal order, as well as of the Baptist and Methodist, who had hitherto regarded themselves injured by a government that had been administered in favor of the standing order.

The battle was for a time sharp and bitter, and the victory decisive. The old charter was thrown away, and the present constitution of the State adopted. The amount of hate and despicable treatment received and borne by the Congregational churches, and especially by their pastors, who were known to be potent defenders of what they deemed to be their rights, is to be measured only by the capacities of the irreligious portion of their opponents, and by the extent in jealousy and ill-will to which sectarian zeal and bitterness may sometimes carry those who in all other respects are good Christian people. With their defeat, the floodgates of political vituperation and abuse were fully opened upon the clergy of the hitherto standing order, and they received the full volume of it in a spirit becoming their culture and piety. Dr. Lyman Beecher, at that time pastor of the church in Litchfield, and who, as a prominent actor in those scenes, would be likely to receive a full share of the odium cast on his brethren in the ministry, most graphically describes his feelings at that defeat in these words: "They slung us out as a stone from a sling. It was a time of great depression and suffering. It was the worst attack I ever met in my life, except that which Wilson made. I worked as hard as ever mortal man could, and at the same time preached for revivals with all my might and with success, till at last, what with domestic afflictions and all, my health and spirits began to fail. It was as dark a day as I ever saw. The odium thrown upon the ministry was inconceivable. The injury done to the cause of Christ, as we then supposed, was irreparable. For several days I suffered what no tongue can tell, *for the best thing that ever happened to the State of Connecticut*. It cut the churches loose from dependence on State support. It threw them wholly on their own resources and on God."*

Mr. Parsons, who was only on the second year of his ministry in East Haddam at the time this political tornado swept over the State, bore the shock with Christian manliness and dignity. He keenly felt the odium of it, as did Dr. Beecher and the Congregational clergy generally, and pursued very much the same course to prevent the evils which they feared would inevitably flow from it. He addressed himself to his pulpit and pastoral work with all the zeal and energy he could summon, and the result was most animating and hopeful. For during the first five years of his

* Autobiography, Vol. II. p. 344.

ministry the Great Head of the Church honored his labors with two seasons of special revival, and added more than fifty souls to the membership of the church.

But Mr. Parsons was not merely an able preacher and successful pastor; he was a most vigilant and sagacious watchman on the walls of Zion. Though never a partisan in theological controversy, he was led by both agreement in opinion and ministerial sympathy and association, to act with that portion of the clergy in Connecticut, who founded the Pastoral Union in the year 1833, and he continued to be a member of it until his death.

He also held the honorable position of Trustee of the Theological Institute of Connecticut, from the year 1837 to 1853, and performed valuable service in the Board. His official connection with this Institute made the period of his life covered by it the more especially pleasant to himself, as it brought him again into frequent intercourse and co-operation with the distinguished evangelist, Rev. Asahel Nettleton, D. D., whose warm personal friendship he had shared from an early period of their ministry.

Very few men of his times in this Commonwealth, if any, were possessed of a keener discernment between truth and error, between what is Christianity and what is not Christianity, although the latter may currently go under the name of it and be employed by many well-meaning men for the conversion of souls and the advancement of the Redeemer's kingdom. And although he was very modest, and diffident almost to a fault, he yet defended the truths and exposed the errors of his times with a boldness and strength, and to an extent not common to his contemporaries in the ministry.

Among the vows of consecration which he took on himself at the time of his ordination, we find distinct mention of a determination to devote some portion of all the available fragments of time, each year, to writing for the press. This thoughtful purpose was faithfully carried out until the infirmities of age terminated his ability to execute it. In the first full year of his ministry he prepared for "The Panoplist" a series of papers on theological themes, which obtained for him the highest premium for the best prose composition contributed to that volume, — a prize which he ever after held in very high esteem as having come from the hand of that eminent servant of God, Jeremiah Evarts, Esq. The other periodicals to which he was either a frequent or an occasional contributor were "The Youth's Guardian," "The Christian Spectator," "The Pilgrim," "The Religious Intelligencer," "The Connecticut Observer," "The Evangelical Magazine," "The Watchman," and the "New England Puritan." He also published a valuable memoir of Rev. Joseph Vail, pastor of the church in Hadlyme, together with several historical discourses and occasional sermons, of much local interest.

The domestic relations of Mr. Parsons were, from their beginning to the end, uncommonly felicitous. This important circumstance of his life, ex-

emptying him from the anxieties and cares which waste a large share of the available strength of so many men, contributed very largely, without doubt, to the formation of the high character which he sustained as a Christian gentleman and minister.

On the 21st day of January, 1819, he was united in marriage with Miss Sarah Budd Lyon, of New Haven, a young lady of good natural talents, and of the finest culture and accomplishments. This happy union continued till his death, yielding him through each of the years of his laborious life a rich revenue of help and comfort which no other source of earthly good could have supplied.

They had four children who attained to mature years, one son and three daughters; and in the good providence of God it has been the joyful privilege of both parents to see all their children filling useful stations, having families of their own, and performing the duties of life with honor to themselves and fidelity to God. Rev. Henry M. Parsons, the only son, was graduated at Yale in the class of 1848, and has held from the beginning of his ministry the honored position of pastor to the first church of Christ in Springfield, Mass. The eldest daughter, the former wife of Dr. Swift, Colchester, is not living. The second daughter is the wife of Rev. Warren C. Fiske, a minister of the Congregational order in Connecticut. The youngest daughter married a Mr. Cove, and now resides in East Haddam.

Mr. Parsons died at East Haddam, Conn., August 21st, 1868, when only seven days short of 78 years of age.

The termination of the life of this venerable servant of God was strikingly befitting the general character of it. As he loved to live in the harness, so he was permitted to die in it. On the very day in which he was attacked with the complaint that in a few days closed his career on earth, he was found faithfully occupied with the Great Master's work, going about among the people whom he had not forgotten to love, and speaking to them affectionately of the common salvation.

DAVIS S. BRAINERD.

LYME, Conn.

BANGOR THEOLOGICAL SEMINARY.¹

THE year 1820 was, on several accounts, a remarkable year. This was the two hundredth anniversary of the landing of the Pilgrims at Plymouth. It was the year when Maine from being a Territory became a State. It was the year when the great Sandwich Islands Mission was sent forth, which has resulted in transforming a heathen and savage people into a civilized and Christian nation. This was the year when Colby University in this State was instituted, and when *the First anniversary of the Bangor Theological Seminary was celebrated*. It was fifty years ago; and we are here to celebrate the Semi-centennial Anniversary of this Institution.

The founders of this Seminary were led to undertake its establishment from a deep conviction of its *necessity*. This is evident from the following passage in one of their earliest publications: "In an almost continuous range of settlements, extending from the Connecticut to the St. Croix River, there are at least 200,000 souls either entirely or in a great measure destitute of well-instructed religious teachers. This numerous and rapidly increasing population must waste away for successive generations in all the darkness of religious ignorance and the guilt of sin, unless immediate, extraordinary, and vigorous exertions shall be made to enlighten and save them."

This scene of wide-spread moral desolation could not be viewed with indifference by such as understood the value of religious institutions. The affecting necessities of so many of their fellow-creatures became the theme of frequent conversation and prayer to benevolent individuals in the then District of Maine, and led at length to the adoption of measures calculated to afford relief.

As early as 1810 an association was formed in Portland called "The Society for Promoting Theological Education." It was designed to afford aid to indigent young men in obtaining an education for the gospel ministry, with a view principally to the supply of the newly-settled parts of Maine. This was one of the earliest education societies in the United States. It was incorporated in 1812, soon after which vigorous measures were taken to carry into effect the principal object of the society.

After much thought and a somewhat extended correspondence, not only in this country but in England, it was concluded that this object could not

¹ Historical Address delivered at the semi-centennial anniversary of the Theological Seminary at Bangor, Me., July 27, 1870, by ENOCH POND, D. D., Professor of Ecclesiastical History.

be attained without the establishment of a literary and theological institution. Accordingly a committee was appointed by the directors of the Society, with instructions to establish as speedily as possible the proposed Seminary. Through the efforts of this committee a charter was obtained from the Legislature of Massachusetts in February, 1814, designating certain individuals as "Trustees of the Maine Charity School,"—for this was then, and is now, the legal title of the Institution,—and clothing them with the most ample powers. It may be questioned whether an instrument of more liberal import or of greater value was ever given to a public institution.

By the provisions of the charter the number of Trustees is limited to fifteen, who are to have perpetual succession, with power to fill vacancies in their Board. They may hold property to an amount sufficient to produce a clear annual income of fifteen thousand dollars. They may establish a Seminary for literary and religious purposes, on any principle, and to any extent which seems to them necessary in order to carry into effect the design of the founders, and are vested with all the powers and privileges possessed by trustees of the most favored literary and benevolent institutions in New England.

On the ground of this charter the Trustees are competent, whenever they shall have the means, to establish not only a Theological Seminary, but an English or Classical School, a Teachers' Seminary, or even a College,—anything of the kind which can be conducted with an income of fifteen thousand dollars a year.

The first meeting of the Trustees was held in Montville, Waldo County, at the house of Major Samuel Moor, in May, 1814,—when Rev. Edward Payson was elected President of the Board, Rev. Eliphalet Gillet, Vice-President, Rev. Kiah Bailey, Secretary, and Samuel E. Dutton, Esq., of Bangor, Treasurer.

The founders of the proposed Seminary might have located it in the western and more thickly settled part of Maine; but they determined—in military phrase—to *march to the front*, and plant it in the midst of those spiritual wastes which it was intended to build up. Accordingly, a temporary arrangement was effected between them and the Trustees of Hampden Academy; and the Seminary was opened at Hampden in October, 1816. During the first year it was under the immediate instruction and government of Mr. Jehudi Ashmun, the late devoted and deeply-lamented Colonial Agent at Liberia.

The Seminary was originally founded on the plan of the English Dissenting Institutions. It was intended chiefly for them who, in consideration of their age or other circumstances, wished to enter the ministry without a collegiate education. The prescribed course of study was literary

and classical, as well as theological, and was expected to occupy four years. The studies of the first two years were to be chiefly classical; those of the last two years were professional, — including systematic and pastoral theology, ecclesiastical history, homiletics, etc.

In June, 1817, the Seminary was regularly organized according to this plan, and the several departments of instruction were filled. The Rev. Abijah Wines, of Newport, N. H., was appointed Professor of Theology, Mr. Jehudi Ashmun, Professor of Classical Literature, and Mr. Ebenezer Cheever, Preceptor of the Preparatory School.

It does not appear that the Seminary owned any buildings or lands in Hampden. The students boarded and studied in private families, and resided in some part of the Academy building. But, in 1819, a lot of land containing about seven acres, favorably situated in Bangor, was given to the Seminary by the late Isaac Davenport Esq., of Milton, Mass. This land — now so green and beautiful, covered with Seminary buildings and gardens, walks and trees — was then pretty much in a state of nature, and was not, probably, of great value. It has since become of inestimable importance to the Seminary.

In the autumn of 1819 — the year in which this plat of ground was secured — the Seminary was removed from Hampden to Bangor. There were several bids for the Seminary among the towns, particularly Hampden, Castine, Brewer, and Bucksport; but Bangor bid the highest; and this circumstance, together with the donation of land, induced the Trustees to plant it here.

Bangor, though so favorably situated at the head of navigation on the Penobscot River, was then comparatively a small place, containing only about 1,200 inhabitants. There was no meeting-house in the town, and never had been. The people were blessed with an excellent minister, — the Rev. Harvey Loomis, — who preached first in a hall, over a store at City Point, and then in what was afterwards called the Old Court-house.

The same year in which the Seminary was removed to Bangor, Professors Wines and Ashmun resigned their places, and were no longer connected with the Institution. After leaving the Seminary, Professor Wines labored some twelve years in connection with the Congregational church and society on Deer Island. In the last years of his life, his reason became impaired, and he died in the Asylum at Somerville, Mass., in 1833. Professor Wines was chiefly distinguished as a theologian of the Hopkinsian stamp. He was a plain, direct, and pungent, though not eloquent preacher. He had a high sense of the sacredness of the ministerial office, and of the importance of decision and fidelity in the execution of it. Though a man of plain and simple habits, he had a large heart. He detested everything mean, sordid, or covetous. He cast his bread upon the waters, hoping —

whether it returned to him or not — that it might be a means of salvation to perishing men.

The career of Mr. Ashmun, after leaving the Seminary, is so well known, and his character has been so fully exhibited by his eloquent biographer, Dr. Gurley, that little need be added here. Suffice to say that, after various enterprises and vicissitudes, he embarked for Africa in June, 1822. On his arrival at Liberia, he became principal agent for the colony; in which office he continued to labor — through evil report and good report, but with an unshaken confidence in the goodness of the cause — for about six years. Worn out, at length, with toils and anxieties, and with repeated attacks of disease, Mr. Ashmun returned to this country in the summer of 1828. But he came home to die. He survived only a few weeks, and his remains lie interred at New Haven, Conn. A simple but beautiful monument has been erected over them by the Managers of the American Colonization Society, bearing the simple name of "*Ashmun*." This monument will perish; but *the name of Ashmun never*. It is indelibly engraven on the heart of Africa.

By the resignation of Professors Wines and Ashmun, the Seminary was bereft of both its instructors. But the vacancies were soon supplied. In March, 1820, the Rev. John Smith was inaugurated Professor of Theology, and Rev. Bancroft Fowler as Professor of Classical Literature; and the Seminary went into operation in its new location, Bangor.

The Institution had received, as I have stated, a desirable plat of ground, but it had no buildings as yet, either for teachers or pupils. The Professors lived each in his own hired house, and the students studied and boarded as they had done at Hampden, in private families. For a time they met for recitations and worship in the old court-house, and then a room was hired for them in a brick house on Main Street belonging to Mr. Alexander Savage. It stood on the spot now occupied by Dr. J. C. White's elegant new block of stores.

On the 2d of August, 1820, was the first anniversary of the Seminary in Bangor, when six young men received diplomas and went forth into the world as ministers of Christ. Only two of them are now living. The venerable Elijah Jones, more than forty years pastor of the church in Minot and for many years a Trustee of the Seminary, was one of them.

The first building erected for the Seminary in Bangor was called a chapel. It was occupied by the preparatory school, and also for recitations and worship by the theological students. It was built in 1823, and stood on the south side of Hammond Street, in what is now Vice-President Hamlin's garden. It was a great convenience to the infant Seminary; but after several years it took fire and was consumed.

The next building erected was called the "Commons House," and was finished in 1827. It was intended as a boarding-house for students, and

also to furnish them with studies and dormitories. It continued to be so occupied for about ten years,—until the large brick edifice was erected,—when the “Commons House” was remodelled and made into two Professors’ houses. It has been occupied by two of the Professors and their families to the present time.

In 1825 Professor Fowler resigned his office and returned to the labors of the ministry. He was a ripe scholar, had been a tutor in two colleges, and a pastor at Windsor, Vt., before coming to the Seminary. After leaving the Seminary he was settled and dismissed three times. He was a good writer of sermons, but his manner in the pulpit was not agreeable, and therefore, as a preacher, he was not popular. He did not pass with the public for what he was worth. He died at Stockbridge, Mass., April 5, 1856, having sustained an excellent Christian character to the last.

Professor Fowler was succeeded by the Rev. Geo. E. Adams. He had been a teacher in the Seminary for a year or more, and was elected to the Professorship of Sacred Literature in 1827. He continued in office about two years. In December, 1829, much to the regret of the Trustees and of all the friends of the Institution, Professor Adams resigned his place and entered on the duties of the pastoral office at Brunswick, where—I had almost said—he still remains; where, could the wishes of his friends prevail, he *would* remain to the end of his days.¹

The late Dr. Smith continued in office as Professor of Theology till his death, which occurred in the spring of 1831. He was a sound and able divine, a clear-headed, warm-hearted, devout, and good man. He was a native of Belchertown, Mass., a graduate of Dartmouth College, and a student in theology of the late Dr. Emmons of Franklin. He was greatly respected wherever known; and the Trustees of the Seminary have left upon their records a merited testimonial of his worth. His end was remarkably peaceful. His only anxiety on leaving the world was for his beloved Seminary, and the last intelligible words that he was heard to utter were those of prayer on its behalf. “God bless the Seminary. Thou wilt bless it and keep it; I give it up to Thee. I can do no more for it. Thou canst do all things.”

These anxieties of the dying Professor were not altogether without reason. He knew the situation in which he was about to leave the Seminary. Without an instructor, he presumed, of course, that the students would soon be scattered; and when they should again be collected, and the course of instruction be resumed, no one could tell. He felt, however, that to leave it in the hands of God was infinitely safe. He could trust it there, and he *would* trust it nowhere else.

The Seminary had now been in operation more than a dozen years, and

¹ Dr. Adams is about to remove to Orange, N. J.

the principal changes through which it had passed have been briefly sketched. Its greatest embarrassments all the way had been of a pecuniary character. It is painful to read the records of the Trustees, and see to what straits they were often reduced. The struggle, at times, was one of life or of death. In December, 1830, the Trustees voted "that unless means for the future support of the Seminary shall be obtained before the first of September next, it will then be expedient to suspend instruction in the theological department, until such means shall have been secured." Nevertheless, the Seminary was not suspended. The course of instruction was continued till the decease of Dr. Smith; and, up to that time, more than sixty young men had received diplomas, besides a considerable number who had left the Institution before their term of study was closed. The greater part of these have finished their course. But some are still with us, — are with us here to-day, — occupying important stations in the church, — an honor to their profession and to the Seminary, and blessings to the world. *Seri in cælum redeant.*

I have said already that this Seminary was instituted on the plan of the Dissenting Colleges in England, having a four years' course of study, — the first two chiefly classical, and the last two theological. Up to the year 1827 the Seminary had been conducted on this plan, but in that year it underwent an important change. The classical department was separated from the theological; the terms of admission to the Seminary were raised; and the course of study and the period of it were made similar to those of the older Seminaries in the United States. Indigent students, who before had been supported from Seminary funds, were now received as beneficiaries of the American Education Society. Many excellent individuals, who before had stood aloof from it, and doubted as to the wisdom of its operations, from this time became its decided friends.

In this year, also, another change took place. The Trustees of the Seminary invited the General Conference of our churches to send a committee year by year to visit the Institution, to look into its affairs, to attend its anniversary exercises, and to make report as to its condition and prospects. The invitation was accepted, and from that time to the present a Board of Visitors has been regularly appointed. This arrangement we have regarded as one of great importance. It connects the Seminary with the churches, and brings it under their direct supervision. Should anything wrong be done at the Seminary, or any error or irregularity be tolerated, the case would be at once reported to the churches, where it might be corrected.

The death of Dr. Smith, in the spring of 1831, left the Seminary without an instructor, and for several months (aside from the Classical School) there was no public instruction here. But in the autumn of this same year

(1831), the Rev. Alvan Bond, of Sturbridge, Mass., was elected Professor of Sacred Literature; and before winter he was on the ground with his family, and commenced giving instruction in that department.

In the following spring the Rev. Enoch Pond, of Cambridge, Mass., was elected Professor of Theology, and entered upon his duties in June, 1832.

The prospects of these new Professors, at the time, were not flattering. The Seminary was without funds, though not without debts; the library consisted of but a few hundred volumes; and the students were chiefly scattered. But the Institution had a good charter, it was favorably located, and the necessity for it was deeply felt. And some things took place almost immediately to give encouragement. The late Mrs. Phebe Lord, of Kennebunkport, — a name never to be spoken but with honor, — gave a thousand dollars to increase the library; and, at its annual meeting in June, 1832, our General Conference voted to raise \$30,000, in four annual instalments, to increase the Seminary funds. This money was chiefly paid, and with it our large and commodious brick edifice was erected for the convenience of students, and the current expenses of the Institution were borne.

A principal anxiety of the new professors at this time was on the question of students. Under the previous administrations no college graduates had been connected with the Seminary, and it was feared that they would turn from it in future. But this anxiety was soon relieved. In 1833 several college students entered; and, in the autumn of 1834, out of a class of nineteen, seven were graduates of Bowdoin College. Among the graduates who first entered were Henry Storer, Franklin Yeaton, Cyrus Hamlin, Benjamin Tappan, Jr., Ebenezer G. Parsons, Samuel C. Fessenden, Albert Cole, and Charles C. Taylor. I mention the names of these brethren that I may express to them publicly, or to such of them as are still living, the obligation which the Seminary is under to them for the stand which they took on this occasion. They did it certainly under some sacrifice of feeling. They did it from a sense of duty, and for the public good, and they actually did more to advance the interests of the Seminary, *at that time*, than though they had given us thousands of dollars. They set an example which had influence; they turned the incoming tide in our favor; and, from that time to this the question of students has given us but little trouble.

The only circumstance which, at this period, seemed to cast a cloud over the prospects of the Seminary was the failure of Professor Bond's health; which, much to his own sorrow and that of the Trustees, constrained him to resign his office. This event took place in the spring of 1835. He was afterwards settled in the ministry at Norwich, Conn., and has proved himself to be a most faithful and devoted pastor. He still lives to labor for Christ, though not in the active duties of the ministry.

The vacancy occasioned by Professor Bond's resignation was soon and happily filled. In June, 1835, Rev. Leonard Woods, Jr., of New York, was elected Professor of Sacred Literature, and entered on the duties of his office in the autumn. This year also was signalized by the largest subscription to the funds of the Seminary that had ever been made. In conformity with a resolution of the General Conference of our churches, passed in June, 1835, an effort was made to raise one hundred thousand dollars, to be paid in four annual instalments, for the purpose of completing the endowment of the Seminary. This proposition was met with unexampled liberality. One gentleman in Bangor subscribed between sixteen and seventeen thousand dollars; another, seven thousand; another, four thousand; several, two thousand; and many men in Bangor, Portland, and other places subscribed a thousand dollars each. Within six months after the resolution was passed, the whole sum, and more than all, was subscribed.

The friends of the Seminary supposed, at that time, that its endowment was complete, and that its pecuniary embarrassments were at an end. But subsequent events soon showed the instability of human affairs, and how little dependence can be placed upon the brightest earthly prospects. This great subscription was raised in a time of speculation and of high fancied and seeming prosperity. In the pecuniary reverses which followed, and the consequent depreciation of almost all kinds of property, many individuals who had subscribed liberally and in good faith, found themselves unable to meet their engagements, or even to pay their honest debts. The subscription, therefore, was greatly impaired, and the seminary was thrown back into necessities and straits.

Of the subscription of 1835, not much more than a third was ever realized. And what was paid came not promptly at the time specified, so that it could be calculated on and invested. It was paid irregularly, as individuals were able, and as property could be sold and converted into money. Still the subscription was a great blessing to the Seminary. It enabled the Trustees to erect and furnish buildings, to make additions to the library, and to meet the current expenses of the institution during the years of pecuniary revulsion and distress which followed the expansion of 1835. Without it, it is hard to see how the Seminary could have been kept in operation during those distressing times.

Until the year 1836 there had been but two Professors in the Seminary, — one of Theology and one of Sacred Literature. In July of this year the Rev. George Shepard, of Hallowell, was elected Professor of Sacred Rhetoric. The supposed endowment on which he was appointed failed; but the Professor did not fail. He entered upon his duties the succeeding autumn, and was an inestimable blessing to the Seminary. In the same year (1836) a

large and commodious boarding-house was erected, containing not only accommodations for board, but rooms for the convenience of students in case of sickness.

At this time a change was made in the manner of boarding students, — one which has since been copied by several other institutions. Instead of hiring a steward to take charge of the new house, and board the students at a price, the whole was put into the hands of the students to manage it for themselves. They hire a matron to do their work, make their own purchases, regulate their bill of fare, and assess the expense. This plan has worked admirably from year to year. The boarders have none to complain of now but themselves.

Up to this time, almost from the first, there had been a Classical School in connection with the Seminary, where students were prepared for theological studies without a collegiate education. As it had been sustained at considerable expense to the Seminary, and as the necessity for it had comparatively ceased, it was no longer continued.

In August, 1839, Professor Woods was induced to resign his office, and accept the Presidency of Bowdoin College. On the same day on which his resignation was accepted the Rev. Daniel Smith Talcott, of Newburyport, was chosen his successor. Professor Talcott soon entered upon the discharge of his duties, and was inaugurated at the anniversary of 1840. I hardly need say that he has continued in office — greatly to the comfort of his colleagues and the credit of the Institution — to the present time.

I have said that the endowment of the professorship of Sacred Rhetoric, — made in 1835–36 — failed. The subscriptions were not paid, and could not be. Owing to this cause, in part, but more to the personal celebrity of Professor Shepard, he was repeatedly assailed with invitations to remove to more imposing and lucrative positions. The most formidable of these assaults was made in the spring of 1847, when he was urged by the offer of a very large salary to become pastor of the Pilgrim Church and Society in Brooklyn, N. Y. Professor Shepard had pledged himself to go, unless his professorship could be speedily and solidly endowed; and a large committee had come from Brooklyn to see that the separation was effected. Under these circumstances, it was necessary that the friends of the Seminary should bestir themselves, and so they did; and in the course of one week a sufficient amount was raised, chiefly by the liberality of friends in Bangor, to endow the professorship. I have ever regarded those subscribers, and especially the Hon. George W. Pickering, who, almost without solicitation, pledged and secured \$5,000, — as entitled to the credit of *saving the Seminary!* For if Professor Shepard had resigned at that time, the other professors would have done the same, and the Seminary, to all human appearance, had been irrecoverably ruined. But the subscription was raised

and the Institution was saved. And only two years afterwards (in 1849), another subscription of \$34,000 was raised, for the purpose of endowing the other two professorships. In the same year, too, legacies to the amount of \$12,000 were received from the late Waldo family of Worcester. The sum of \$8,000 — making \$20,000 in all — had been previously received from that excellent family. One of our professorships now bears, and some one of them we hope may ever bear, the honored name of Waldo.

In the summer of 1859 the Seminary chapel was dedicated. This had long been needed, and has proved an inestimable blessing to the Seminary. It was erected, at an expense of more than \$12,000, through the efforts of a society of ladies in Bangor. In reporting to the General Conference this great achievement of the ladies, the visiting committee for 1859 say: "God bless the ladies of Bangor who started this enterprise, and the ladies throughout the State, and elsewhere, who have been helping to move it on! They are entitled to all the credit of this noble undertaking. 'The Corban Society' shall be held in remembrance wherever Bangor Seminary is known. Many daughters have done virtuously, but these have excelled them all."

In the autumn of 1854 Professor Pond, having discharged the duties of two professorships, viz. those of Systematic Theology and of Ecclesiastical History, for more than twenty years, requested that he might be released from one of them, and as he earnestly desired, while he lived, to see the professorship of Theology satisfactorily provided for, he proposed himself to relinquish that, and to confine his instructions in future to the department of History. His proposition was acceded to, and in the spring of 1855 the Rev. Samuel Harris of Pittsfield, Mass., was elected to the chair of Theology. This appointment was accepted, and at the following anniversary Professor Harris was inaugurated. At the same time Professor Pond was formally transferred to the department of History, and constituted President of the Faculty.

The departments of instruction were now satisfactorily filled, and things seemed likely to move on without embarrassment. But one serious mistake had been made, and this resulted ere long in difficulty. Professor Harris had been appointed to the chair of Theology, while as yet the professorship was not endowed, though it was expected that it soon would be. But this expectation was not realized, and the Seminary was running continually in debt. This course of things went on until the years 1862 and 1863, when the amount of indebtedness became alarming, and it was evident that something effectual must be done. And something was done. A subscription was opened which, in connection with legacies and certain large donations, entirely cleared the Seminary of debt and completed the endowment of the several professorships, *as the salaries then were.* A

legacy of \$10,000 was received from the estate of the late Dr. Jacob Hayes, of Charlestown, Mass., which was appropriated to the professorship of Sacred Literature. A legacy of \$3,000 was received from the estate of the late Mr. Hiram Fogg, accompanied with a donation of \$10,000 from his brother, William Fogg, Esq., of New York, both which sums were appropriated to the professorship of Sacred Rhetoric. The sum of \$16,000 was received from Richard P. Buck, Esq., of Brooklyn, N. Y., which was appropriated to the professorship of Theology. In consequence of these bequests and donations, it was decided that these professorships should, in all future time, bear the names of those who had so liberally contributed for their endowment.

In the mean time \$15,000 had been received from the late Ichabod Washburn, Esq., of Worcester, to increase the fund for the assistance of indigent young men.

The Seminary was now placed in a more favorable position than ever before. Its debts were paid; its professorships were filled and endowed; the number of students was increased; and its prospects, in general, were encouraging.

But subsequent events showed that trials were still before us. In the summer of 1866 Professor Harris was appointed President of Bowdoin College, and concluded, after a protracted struggle, to accept the appointment. He continued his instructions here till the spring of 1867, and then left for Brunswick. It was a sore trial to his colleagues and to the trustees to part with him; but his convictions of duty were clear, and naught remained to us but to give him our blessing and *let him go*.

Scarcely had we passed this trial when another and greater affliction befell us. In the spring of 1868 the honored and beloved Professor Shepard, who had for months exhibited marks of decrepitude, was suddenly removed by death. Although it had been evident to us for some time that his work was done, the shock was a severe one and many tears were shed. I have not time here to dwell upon the character of Dr. Shepard, nor is this necessary. His works remain; and he has left a memorial in the hearts of all who knew him which can never be effaced.

I have only to say further, that the vacancies occasioned by the removal of Dr. Harris and the decease of Dr. Shepard have been satisfactorily filled. In our distress we sought direction from God, and our prayer was heard. We accept the successors of the eminent men who were removed from us as a treasure from the hand of God, which we greatly appreciate and which we hope may long remain.

I cannot close this long and, I fear, tedious detail, without recording our obligations to certain individuals, no longer with us, who loved the Seminary from the first, and who never ceased to pray and labor for it so long

as they lived. Among these were Fathers Sewall, Sawyer, and Fisher, whose portraits adorn our chapel, and whose memory is dear to all our hearts. Then there was the Rev. Kiah Bailey, whose wife's charity-box received the first money that ever was given to Bangor Seminary. Then there was the late Rev. David Thurston and Dr. Tappan, who were always with us on occasions like the present, to counsel, to sympathize, and to bless. Among the departed *laymen of this city* there are some whose names must not be omitted. There was the late Judge Dutton who was chiefly instrumental in procuring for us the grounds on which our Seminary buildings stand; also the late Mr. John Barker, who was a laborer for the Seminary more than fifty years ago, who was a liberal donor, and who started the great subscription of 1835. But especially would I mention the late Deacon Eliashib Adams, who was a trustee of the Seminary for almost forty years, who was its Treasurer for a considerable part of this time, who never wearied in planning and laboring for its interests, and whose death was probably hastened by too great an effort on its behalf. The names of these and other benefactors must never be forgotten so long as the Seminary in Bangor has a being.

On a review of the whole, it may be thought and said that the calls of the Seminary for money have been loud and frequent, — frequent sometimes almost to satiety; and the question arises, Has it been a *paying* concern? Is it worth what it has cost? In reply to these questions I admit that the Seminary has swallowed up a good deal of money. I could not be otherwise. It could not be instituted and carried forward for half a century without money. Especially will this be apparent when it is considered that we exact no rent or tuition fees. We derive no income from our students. On the contrary, the greater the number of students the greater our expenses. This shows that in carrying forward the Seminary from year to year there must be money.

Still we have not actually received so much money as many persons perhaps suppose. Amidst many noble promises and liberal subscriptions, we have received not a few that were worthless. I say *worthless*, for unfulfilled promises and unpaid subscriptions, however well intended, will not go far towards meeting the necessary expenses of a seminary.

I admit, however, that we have needed, have called for, and have received a good deal of money. Our friends have ever been liberal in responding to our calls; and now I ask, in my turn, Has this money been wasted? Have we not something left to show for it? Here is, in the first place, a solidly established theological institution, — with most of the necessary appurtenances, — out of debt and in good working order, — in a situation, if suitably cared for, to go on to other generations, — with grounds, buildings, furniture, and library, worth more than \$ 70,000.

And here are funds, safely and profitably invested, for the support of professors and the aid of needy students, to the amount of \$150,000. Nor is this all. Here are our more than five hundred alumni, — ministers of Christ, — who received their professional training here, and have gone forth into different parts of our State, into other States, and not a few of them to heathen lands, publishing the salvation of the gospel, and exerting themselves, in a thousand ways, to elevate and bless their fellow-men. When that venerable Roman matron, the mother of the Gracchi, was asked to show her treasures, she pointed to her sons and said, "These are my jewels! These the treasures that I have to show!" So we, when asked for the fruits of our labors here, would point first of all, and above all, to our *sons*. Patrons and friends of the Bangor Seminary, are not *these* an equivalent for all you have given us? What richer reward can you ask than they?

I said, in the commencement of this address, that it was a *felt necessity* which moved the founders of this Institution to establish it, and put it in operation. And the necessity for it, we may be sure, has not ceased. It is as great now as it was then. Yes, notwithstanding all we have done, *the necessity for it is as great now as ever*. The larger part of this great State of Maine is still a missionary field. More than half of our incorporated towns and plantations are to-day without a competent ministry and the appointed means of grace. And if all these were supplied, what a field is opening before us in the vast regions of the West? That broad land lying between the Mississippi and the Pacific Ocean, already traversed by the iron horse, and soon to be crossed by railroads in every direction, and filled up with human beings, — how is this vast country to be evangelized, and these immortals to be furnished with the bread of life? And then the myriads in heathen lands who are groping in midnight darkness, and perishing for lack of vision, and for whose salvation we are expected to bear our part, — what is to be done for them? Rely upon it, my friends, the necessity for this Institution is as urgent now as it ever was. And if, under the pressure of this necessity, our fathers established it fifty years ago, shall we not sustain it now? Shall we not respond to its future calls, and carry it forward by every method in our power, that it may meet the wants of the age in which we live, be an ornament to our State and a blessing to the world.

From the first, this Seminary has been a child of providence and prayer. It originated in prayer, and has been sustained all the way by the prayers of God's people. Those dying aspirations of Dr. Smith are but the echo of petitions which, for fifty years, have been going up for it from thousands of hearts. And these prayers have been heard, and they will be heard. Our narrative has shown us how often, in dark, distressing times, when

ruin threatened and seemed inevitable, God has interposed for the Seminary, and raised it up, and put it upon a course of increased usefulness. And shall we distrust God's care of it now? No, my friends, whatever else we distrust, we will never cease to rely upon God, to implore his mercy, and to trust his grace.

Of those who were alive and active in the founding of this Seminary, almost none remain. They are all gone. And at the end of the next fifty years, although the Seminary, I trust, will be here, and in a far more flourishing condition than it is at present, yet where, my friends, shall we be? How few of us shall any longer have a part or interest in it, or in aught else that is transacted beneath the sun?

For myself, you all know, as I do, that my labors for the Seminary are almost ended. It has pressed heavily on my heart and hands for nearly forty years, till all my interests have become identified with it; but my work in connection with it is almost done. I cheerfully commit it to the care of the beloved brethren who come after me, and more especially to the care and providence of God. My last prayer for it will be that of my venerable predecessor above alluded to: '*God bless the Seminary! Thou wilt bless it and keep it. I can do no more for it. Thou canst do all things. I give it up to Thee.*'"

BENEVOLENCE A FOUNDATION OF VIRTUE.

[From an Essay on the Nature and Foundation of Moral Virtue and Obligation. By Thomas Clap, President of Yale College. Published in 1765.]

I READILY concede that *Benevolence* or a Disposition to *do Good* and *promote the Happiness* of others, is one very *good Principle*, and an Imitation of the *Goodness* of God. But this cannot be the *sole* Foundation of all moral Duty and Obligation, because this would be an Imitation of *one* of the divine Perfections *only*, exclusive of all the Rest; and every moral Agent is obliged to imitate the divine *Justice* and *Truth* as well as the divine *Goodness*. To conceive of *Justice* and *Truth* only as *Parts* or subordinate Means of *Goodness*, is to confound our *clear* and distinct Ideas of the divine Perfections. If we conceive of *Justice* and *Truth* only as *subservient* to *Goodness*, then the *Justice* of God's *Right of Dominion* over us consists *only* in its Advantage to us: and the *Justice* of any Punishment inflicted by God consists *only* in this, that it is for the *Good* of the Creatures; and there is no Evil in God's declaring a *Falshood*, but only as it may bring *Misery* upon the Creatures. Which Suppositions evidently confound our *clear* Ideas of the divine Perfections, and all Morality.

THE CHRISTIAN USE OF MONEY.¹

THE last Association assigned to me, for discussion at our present meeting, the theme of *the Christian use of Money*; or, *the use of money that befits a Christian man, and which he is obligated to make*. It is a question of the use of power laid alongside of the gospel of Christ and the profession of the disciple. For money engages our discussion in this theme simply as a representative of power, — a power omnigenous; it answereth all things. It is an expression of force accumulated and capable of being wrought in any direction. It commands the brain and muscle of men, and can be coined into all forms and products of human skill or labor. It is a universal minister. Objects of desire, material or immaterial, addressing taste, appetite, or passion; the appointments of pride or pleasure; the achievements of art, science, or literature; the luxury of dress, furniture, architecture, or equipage, — into all these it is convertible, as well as into forces that subdue the physical world, pierce the mountains, span rivers, permeate continents and oceans with highways and telegraph systems, and scatter thoughts as star-showers or unite them as one consciousness through the earth. The steam-engine, the railway, the press, the telegraph, — as also schools, colleges, charities, hospitals, missions, — are at its behest. An agency that is capable of being wrought into directions so manifold, — what is the *Christian use* of it?

It is important to answer this question rightly, as this power is committed to us in stewardship, and will require a strict account at last; and as there is prevalent a sad want of a sense of responsibility for its use.

Our trust is of a power brief and returnless, with double-edged consequence to ourselves and the church of God and the world. The factor of Christian civilization or of social corruption, the architect of a Babylon or a City of Light, it works for man as an Ariel or a Mephistophiles, a seducing devil or the portal angel of everlasting habitations. As we use or abuse, it exalts or degrades, brings glorious gifts of faculty and fruit, or entangles in temptations and snares, and pierces the soul through with many sorrows. Would that over the entrance to every workshop, farm, and factory, and on all ledgers and balance-sheets, could be written the solemn question of the Master, "What shall it profit a man if he gain the whole world and lose his own soul?"

A general and comprehensive answer to the question before us is not far to seek. A Christian use of money is the supreme devotion of it all to God.

¹ Delivered before the Missouri State Congregational Association at Sedalia, October, 1869, by TRUMAN M. POST, D. D., of St. Louis. Published by request of the Association.

It is not a question of greater or less consecration, — how much we shall give to God and how much we shall retain for ourselves. Such an inquiry we have no right to raise. All is the Lord's. Our inquiry can relate only to the manner and media of this devotion. What I expend on myself is to be in furtherance of it, not a diversion or subtraction from it, any more than my contribution to foreign or domestic missions. Withdrawment from this use, for any object, is a robbery of God, — an embezzlement and perversion of intrusted funds. Myself is but one instrument or medium to the supreme end. It is my duty to bestow upon myself just so much (no more, no less) as shall make me the most effective instrument and medium for the glory of God. As elements of efficiency to this end, I must consult for the health, strength, longevity of my body, as the organ of my work on earth ; in like manner, for the vigor and soundness of my mind ; for the proper culture and competency of reason, imagination, taste, affections, and will ; and also for social influence through speech, position, reputation ; — for all these, as elements of efficiency for the Divine glory, money is to be used in furtherance, where it is requisite. It is its Christian use to minister, if practicable, food, dress, recreation, education, books, furniture, home, and all appliances, best suited to the main object ; to arm my entire personality with the highest power possible for glorifying my Maker and Redeemer.

The general principle regulative of such uses is obvious, but the application of it in detail involves questions often the most complicated and difficult in Christian regimen and ethics. The discussion of these transcends the limits of this occasion. They admit of no invariable, precise rule, but must be met by constant, ever-present, ever-vivid consciousness of the general principle. As in all Christian life, so in these matters, each must be a law to himself.

Our present inquiry was designed, I suppose, in its assignment to me, to relate more to uses for what we term "benevolent objects," works of Christian beneficence and evangelization, charities, institutions, missions, and the like. These are wont to be spoken of as eminently objects of Christian uses of money. They are, however, by no means peculiarly so.

In regard to these, our discussion will resolve itself into the inquiries, How? What? When? To what?

1st. How? i. e. with what spirit, — from what motives, in what manner, shall we give?

2d. What shall we give? i. e. how much, or what proportion of our capital or income?

3d. When shall we give? i. e. how often and at what periods?

4th. To what? i. e. to what objects and agencies is it one's duty especially and selectively to contribute?

First, then, it is of vital importance that we give with a right spirit and

motive; not simply as such giving is pleasing to God and beneficial to our own character, but as it opens also an enduring fountain of beneficence. "God loveth a cheerful giver." There is a fitness and beauty in a gladness to give for the honor of God and the good of men. Such giving is a means of grace. Moreover, the cheerful giver is a perpetual giver. We are to give from motives that appeal to love more than self-interest. "Godliness is great gain." But godliness sought for gain is not godliness. The motive vitiates the thing. We are to give with grateful devotion, not mercenary calculation. God may return, and does often return, our benefactions in kind. But this is not to be regarded as a common law, or to be relied on as a motive for giving. We must give from a sense of right and reason, as a matter of self-sacrifice and at the same time of privilege and gratitude; and also with intelligent principle and system, not of mere caprice, impulse, or passion. Thus we shall not only give more, and more effectively, but we shall better establish a practical reason in the economy of life; and our benefactions will be worth more to the enterprises we aim to support, and which can be supported only by regular and systematic contributions. Contributions levied from motives other than the above may at times be raised, of much larger amounts, by a species of moral force; but such tillage destroys the soil, and is miserable economy in the long run. Indeed, it may be posited as a general axiom that the spirit of a gift is of more consequence than the amount, though indeed often measurable by it. The cheerful and grateful spirit is a perpetual life-fountain to beneficence. It moreover commits over its gift, however small, to divine husbandry that can effectuate it to a vast fruitage. The criminated waste of spikenard at the feast in Bethany, through the glad, grateful, and loving spirit that delighted to pour it out on the feet of the Blessed, has breathed its fragrance through all the world.

We are to give as stewards, trustees of certain properties and for certain ends; bound sacredly to use them to the highest productiveness for those ends; soon forever to surrender our stewardship, and to be responsible in strict and thorough account to the omniscient Giver and Judge.

Second, how much shall I give, or in what proportion? To this question, obviously, no precise answer can be given absolutely or relatively. No invariable ratio can be assigned more than an invariable sum. Our duty in this matter can be formulated into no exact equation. It would be diverse from the genius of Christianity, if it could be. Individual responsibility and personal probation for care and candor of inquiry attach here, as everywhere in the Christian life, and cannot be evaded through some precise invariable formula. To have the heart right is the royal law here as elsewhere. This secured, mistakes will not be wide or fatal. Infinite are the varieties of conditions, circumstances, and relations that must affect

the question as to the amount and proportion in different cases. Still, we may arrive at some considerations and principles which may aid us indirectly in answering the question, *How much shall I give?*

First, then, the question for the Christian, as I have noted before, is not one properly between self and God,—how much he may bestow on self, how much devote to God. He gives all to God, or he is no Christian. There is no proper conflict in nature and motive, between bestowments on self and other objects.

Through all alike, as a means, the glory of God is to be sought as the supreme end. My self-culture and self-care are to be stimulated and regulated by this end as much as my charities or my religious gifts. Questions of food, raiment, dwelling, furniture, education, travel, and the like, must be determined by the question of my greatest personal subserviency to the Divine glory; how I, my own personal self, may become the most effective factor for the same. I have no right as a Christian to raise any other issue. There is, however, a danger of misjudgment on this issue constantly to be guarded against, arising from the fact that, lest we should neglect ourselves, our first exclusive and vital charge, God has made our self-care and self-culture, in the main, agreeable and pleasurable to us. And this pleasure will mislead us, unless we are on our guard, in questions between serving God's glory through bestowments on ourselves and on objects aloof from ourselves,—as, for example, between expending on a church edifice or a charity and on our own homes or our own persons. Pleasure, pride, avarice, ambition, worldliness, appetite, may all be served in our ministry to self, when all the time that ministry is justifying or eulogizing itself as a ministry to God. We need to be watchful constantly against the seduction of self in all questions of this kind.

If we seek for a general principle in such questionings, it is as true as it is obvious and trite to state that all transcending of the limits of a competency in provision for the present and future support of myself, my family, and my business, is an excess. But what is a competency? Who ever exactly found or defined it? If I say, as I do with truth, it is what is reasonable, suitable, sufficient, decent, the same outcry is raised against the indefiniteness of the terms. They are all relative words. Reasonable, suitable, sufficient, for what? Vaguely uttered, they are all elastic enough to be the portals to boundless covetousness; and we are urged with the clamor, "A rule! give us a rule!" But it is clear God has given no precise rule, nor does the nature of the case admit one. Nor is it of the genius of Christianity to attempt to formulate men into righteousness, or to define them out of selfishness, or to hedge out the Devil by the Rule of Three. Yet a competency—that is, a reasonable support—yields to the careful and candid a reasonable ascertainment in his own case. Certainly,

it will be of benefit both to the soul and the life to inquire, each for himself, what it means. Competency, a relative term used for limitation, as above, can have no other correlative than the glory of God. What is best adapted to promote that glory?

A reasonable or competent support for self or family, in the present or the future, must have respect ever to the question of the highest power to advance the Divine glory through ourselves and our households. And this question of power must have respect to that of health, faculty, and culture of body and mind, as also to that of social relation, influence, through example, taste, propriety of position, and the like.

What bestowments on myself will most promote the supreme end of my being is a question which must be answered, in the light of these inquiries, in candor and prayerfulness, by each before his God. We cannot divest ourselves of this responsibility. What we need here, as everywhere in Christianity, is not so much formulary as life. There is in these things what is reasonable, suitable, competent. You must find it out, each for yourselves. God puts you on this proof. All of your property or income beyond a competent support, thus defined, of yourself and your family, and a provision for the proper prosecution of your business, is to be given away. This is a principle of the Christian life. It is of its essence and definition. To determine where this principle will draw the line in the uses of your property, though we can give no universal, exact rule, we can suggest considerations which may aid in the individual solution of individual cases. Keep ever before you God, who gives you all you have, in trust, to be utilized for him, and ask what he would have you do with it. Look on yourself, your family, your business, as all consecrated to him. In regard to yourself, inquire how you can keep body and mind in highest and most enduring faculty of service for him, and how invest yourself with the widest and most potent influence for leading others to glorify him. Inquire how you can so expend for your family that they will be most able, and likely in the highest degree practicable, to promote the same end. Inquire what provision for yourself now and in age, and for your family now and in the future, is requisite to these objects, as well as what arrangements for your business will best conduce to the same supreme purpose. Beware that selfish aims or gratifications, that pride, covetousness, love of pleasure or the world, do not come in to bias your decision.

Take a stand-point down the future, — beyond death, beyond time, on the heights of eternity, and beside God's throne. Contemplate this body — to which you may be in danger of sacrificing the soul — as soon to lie down in the grave with corruption and the worm, but previously, for a brief time, as the organ of the soul and its instrument for the Divine glory. Contem-

plate the world around you as all passing away to the land of silence and oblivion, with its show, vanity, and pride. Contemplate souls as on the paths of everlasting destiny, to be directed and moulded for that destiny, for a brief period, in this passing scene.

But while the question before us is one that can be properly answered only in the light of the spiritual and eternal world, it is one that remands us for its solution to the realms of nature. It belongs to the domain of natural laws. We are not to tempt God. We are to expect no miracle. We are remitted to the common conditions and forces of this present world. We are to make provision for the probable years of age, against common liability to sickness and helplessness, and for the common demands for healthful treatment of body and mind, according to the common laws of our present being. Whatever plan or measures of action we may adopt, we are to expect these laws to govern in their results as in the case of other men and common life. It is reason and duty you should make a suitable provision for yourself and family and your business by inquiring the probable length of your days and the probable necessities for the most effective service of God; and also the probable wants of your family, in order to their best support and culture for the most effective working for the Master; and moreover what amount of business it is best you should undertake in the furtherance of the same cause. You are required to use the same measures to secure such provision as other men, and, neglecting to do so in all ordinary cases, you "forsake the faith and are worse than an infidel."

These principles are true. But disastrous mistakes are committed in the professed application of them; indeed, the life of most of the Christian world seems one immense, terrible mistake in this direction.

In the first place, the idea of a competency is allowed to expand with expanding acquisition, till it becomes wide and insatiate as the grave, and swallows all life up. Men do not keep it checked by that of the spiritual or eternal world; and without that check perpetual acquisition begets perpetually new desires. Each new gratification breeds a new want, and calls it necessity. This process goes on absorbing time and power till there is generated a terrible craving of money for itself, and that by the law of our moral constitution. Men forget they cannot escape the invasion of this disease on the soul from the constant study of acquisition, by a mere effort of the will, any more than they can repel the plague, when exposed to its contagion, by mere volition. They forget, also, that contentment is richer than all wealth; that the power to restrict or deny desire is the princeliest of estates; and that for endowing with faculty to glorify God there are elements of power immeasurably superior to money,—elements of power which are often sacrificed in the pursuit of wealth, but which no wealth can bestow;

that character, earnest piety, love to God, love to man, a soul aglow with generosity, strongly self-ruled, and instant in prayer, that patience, faith, a clear and sober reason, — that these are all factors in the kingdom of God transcending all wealth.

How often do our churches find in the ranks of the poor their most effective members even for the temporal prosperity of the church? Men lose sight of the fact that "man lives not by bread alone"; that money is not the sole or chief reliance for the life that now is; that health and faculty of body and mind, a pure and honored character, a disciplined and illumined intellect, the favor of the good, and especially the love of God, — that these are resources for an earthly future far surpassing the bequests of any material estates, as a means to true success, to excellency, happiness, and beneficence.

Moreover, though we are remanded to natural laws and common sense in providing for a subsistence, still we believe a special providence, working all things for good, waits around those who love God. A natural law rallies men to the aid of one that sacrifices himself for others. We are assured, also, that to those "seeking first the kingdom of God and its righteousness, all other things shall be added."

Self-sacrifice is, in truth, the great power, as it is the great law, of Christianity. For the forming of a powerful Christian character we must give till it costs. This is the condition alike of power and of happiness. God could do without our almsgiving or evangelizing if he chose; but we could not do without them, could not be saved ourselves without them. There is a vast truth in the saying of the Great Self-sacrificer, — "He that saveth his life shall lose it," and "He that loses it for my sake, the same shall find it." He is of this the great Exemplar. God selected not the rich men of the world, but a Galilean peasant, for its Regenerator. Culture to self-sacrifice is the great discipline to beneficence. The spirit we breathe and the example we set is of more efficiency than money.

Indeed, the qualities and habits of character which no wealth can buy — which, in truth, can be had only from the want of wealth — are the mightiest of forces in both spiritual and temporal realms. The subjective influences, the reflex effects of the right use of money, are of far more consequence, as a needed power for beneficence, than all its direct effects in disbursements.

Again, as I owe to benevolent uses everything beyond a competent provision for myself, my family or dependents, and my business, I am compelled, as a Christian man, to attach some intelligent estimate to these demands.

Provision for the family, what is it? A suitable support in the present, a suitable education and provision for the probable future. This is undoubtedly due from the man, and especially the Christian man. To

render such, if in our power, is clearly among the holiest of obligations. But what is such a support? What such provision and education? What is suitable and adequate in the premises? The duty is clear and solemn, but the terms are vague, susceptible of indefinite expansion, capable of absorbing all our property and all life. A sharp, rigid rule is especially desiderated here, also, to cut off excesses wont to increase as enlarging desire and ambition wait on enlarging wealth. Here, also, we are remitted to natural laws, and are to expect no miracles. In this case, as in that of personal expenses and provision, no precise rule of amount or proportion is possible. It must vary with cases, conditions, pursuits, and spheres. The only safeguard is in modes of feeling and thinking that set the purposes and affections of the mind rightly, the habitual presence of these views of life and being and of the supreme aim that shall truly gauge all time objects. A true scale of values must be constantly present in the mind. All desires must take counsel of a sober reason and consecrated purpose and a supreme love to God, and also of the present terrible necessities of ignorance, want, woe, and sin. The mind must habitually walk with God and dwell amid the solemn destinies of eternity. Certain considerations and modes of thinking must be familiarly present, as we all need to be perpetually on our guard against the ever-expanding greed of selfish or family pride, luxury, or ambition. We must disabuse our minds of the idea that the best provision for a family is an establishment or a fortune. If we take the term to import that which is most likely to secure the highest beauty, strength, and beneficence of character, and the largest happiness, experience demonstrates that in general nothing is more fatal to all these interests than the inheritance of large wealth; and, on the other hand, nothing more favorable than a condition which necessitates exertion, sagacity, prudence, labor, and self-denial. Those from the latter condition usually constitute incomparably the higher type of manhood and womanhood. From them, too, spring the most potent influences and movements for the benefit of church and society. They are the great motors and factors of public enterprises, educational, eleemosynary, and religious. A provision, therefore, that puts one beyond this condition becomes a positive mischief. It destroys the great motive power, — the innervating force of most lives.

The best provision to be made for children is culture, intellectual, moral, and physical, to the highest health, power, and excellency; habits of industry, economy, patience, and beneficence; sound and pure principles of self-regimen and of social intercourse and action, and especially a heart right toward God. No bequest of wealth can compare at all with this, and life can present nothing better. And such a provision, though unpurchasable, yet lies within the scope of those in very moderate circumstances; in a measure,

even with the poor. If your child is to enter on a profession or into business life, it devolves on you, if practicable, to furnish him with a fitting education and outfit, and to aid, it may be, in setting him up in business. Beyond this, and such qualities of character as are indicated above, the inheritance of an Attalus could substantially add nothing.

The command, too, to pray for "daily bread" seems to forbid long cares or anxious and laborious forecastings and solitudes about the future; and to assure us that He who gives to-day will be with us to-morrow and evermore. It commands us, while using all proper diligence to secure the answer to our prayer, to rest in quiet faith in Him to whom we offer it. We are to remember that He will live with our children, and our richest bequest is example and principles that shall lead to lives pleasing Him. And though provision for children is a duty, yet here, sometimes, a higher law enters. Stronger duties may outweigh; higher interests may compel to forego it. No provision in the shape of property may be possible. In such cases we must cheerfully commit our children to God, assured that he for whose sake we are constrained to omit making provision for them will care for them when we are gone. The best guaranty for a child is such a commitment, made necessary, not by our rashness or remissness, but by the necessities of His own Cause.

But how many parents sacrifice every other provision in their power to that of mere money! How melancholy the course of those who rob their children of their society, their instruction, their prayers, their example, indeed, of their entire self-hood, in order to furnish them a splendid pecuniary provision, a magnificent establishment, a large fortune. You rob your child of yourself. You think to pay him back in money. Vain hope! In the great and true scheme of being you send him forth worse than a bankrupt and beggar. You bequeath to him with your money worldliness, indolence, moral weakness, vices, often enmities and envyings toward those nearest allied by nature, and an impossibility, save with God's especial help, of saving his soul.

How much better provision would be made for children by moderating your desire and effort for acquiring wealth to leave to them, and giving the time and care thus absorbed to personal intercourse with them, directed to the enlightenment, amelioration, and elevation of their character, to the implanting of right principles, the culture of right feelings, the formation of right habits! How much better were it, through a large devotion of your gains to works of benevolence, to bequeath them the example of beneficent action, and the enlistment in their behalf, through memory of your benefactions, of the grateful favor and sympathy of mankind in the years to come!

On the contrary, by the course of hoarding for them, do you not bring a

triple curse, namely, on yourself, on your child, and on society, which suffers both from your example, and your withdrawal of benefactions due to it? How much might the Christian uses of money be enlarged by true views of the due and best provision for families!

But men fall into another similarly grave and disastrous error, in regard to making due provision for their business. They profess, as is due, to aim to glorify God through their business. In order to this end, business must be successful, and in order to its success, usually it requires, in its outfit of stock and furniture, an investment of capital; and to a certain extent pecuniary success is in proportion to the amount of capital thus invested; and thus, under the pretext of increasing their power for glorifying God in their business, men may go on increasing the amount of invested capital to the accumulations of a Stewart or a Rothschild. But there are limits imposed on this ratio of increase of power in proportion to increase of invested capital, in two ways.

1st. Your power for glorifying God depends by no means chiefly on the amount of your acquisitions. It rests more on the character and habits you form, and the example you set, and the spirit and influence you diffuse.

In the distribution and uses of your wealth yourself must be the organ; and this organ you may corrupt, mar, or paralyze by your manner of acquisition. When you have acquired the fortune, you may have lost the faculty of right intelligence, right feeling, right action, requisite to its right use. You may have enthroned over your soul the despotism of an avarice that will not allow you to part with it. You may have wrought by your spirit and example more mischief than you can ever compensate by its right subsequent use; you may have lost opportunities of doing good which no benefactions hereafter can recall, and may have allowed miseries to accumulate now forever past your power of relief. You may have, in truth, gained the world, but lost your soul. Remember that to keep the organ of all your purposed benefactions — your own soul — right, is your first great duty to God, yourself, and your fellows. There is not, cannot be, any absolution from this duty. If your continued acquisition and engrossment in business forbid this, you have gone to excess. Cast off some of your weight, for you too are in the race for immortality. Throw overboard some of the freight to save the voyage. Cut loose from some of your wealth, and deliver your own soul. Cast it into the treasury of the Lord. It will tend both to save your gains and yourself.

A second limitation is found in your business faculty, — in the limitation of business you can transact successfully. All have not the faculty of Stewarts or Rothschilds. How many are ruined by too great an expansion! They break, or their business breaks, under inordinate burdens. Their ambition to do "a great business" bankrupts them. They become

overwrought, lose their self-containment, self-handling, and self-guard. Their vision is disordered; they become perplexed by the detail or confounded by the vastness of their operations; the calmness of reason is gone; the passion for gain is stimulated to a gambling delirium.

Now in the constant temptation to expand business with expanding acquisition, one should pause and inquire, How much business can I manage with safety to my own physical, intellectual, and spiritual health? How much in consistency with personal duties I owe to my family, my friends, the church, and society? How much ought I to devote to my business in hopes of future faculty of beneficence, in the view of present suffering, of agonies that cry for immediate relief, and the hastening perdition of immortal souls? How much, in view of the loss of a moral income of excellency and happiness from immediate bestowment? How much, in view of my precarious life and its passing opportunities? How much, in view of the risk to which I may be committing the Lord's money? How much, in consistency with my own faculty to conduct my business safely?

Now, could questions of this kind be weighed by every one in the prosecution of business, what a vast increase would be added to the Christian uses of money in this land, and how great an enlargement in the money power as well as the spiritual graces of the church! We are never to forget that the gold and silver of the world is the Lord's, and that his mode of converting them to his use is mainly by converting human souls. Pause, then, and inquire how long or how high you will roll up your accumulations. Fix some rational limit, or the wealth of Californias will increase to you the desire and seeming necessity of expansion. Be assured the appetite will grow with what it feeds on.

Ideas and truths are mightier than money, and the money required for their planting and diffusion through the press, railways, steamships, or missions will be more readily secured by the direct proclamation and personal exemplification of these truths than by any addition to the money-making power on the part of Christians. The Lord wants hearts more than dollars, love more than sacrifice. The power, even of giving, is more in hearts than in purses. Character is power, prayer is power; so is example. The Lord can make a handful of corn on the top of the mountains shake with fruit like Lebanon. The widow's mite has been a richer pecuniary benefaction than the gifts of all the Peabodys; and it will go on at compound interest to the world's end. Remember that Christ the Lord, in order to save the world, became, not rich, but poor. Finally, in balancing ledgers, balance the moral as well as material accounts, — that of the Day of Judgment as well as of the First of January.

The principle above announced, — devoting to charitable and religious uses all beyond a competent provision for the proper support of myself, my

family or dependants, and my business, — being applied by my best reason and conscience in the sight of God, and with a heart aglow with Christian love, to my capital and my income, the question of *time* remains. Shall I give concurrently with the acquiring of such competence, or nothing until such competence is certainly secured? The latter principle, it is not too much to say, would wellnigh dry up the fountains of all public benevolence. So few are there who obtain what they feel to be a competence, and such is the expanding nature of that idea as we advance toward it, and such the multiplication of desires that persuade us they are necessities with an increase of means, that we may be certain that with the postponement of giving until the certain acquirement of such competency, most men would never give at all. While thus deferring, moreover, man grows hard and covetous, and forms habits of shutting the hand and the heart against appeals for charity, which will not afterward be relaxed. His example, also, will tend to shut up the liberality of others, presenting a plea, which, with the varying ideas of competency with different men and different times, will be ever at hand to minister to men's miserliness, and stave off forever all claims for benevolent causes. Such a course, moreover, foregoes the privilege, as it attempts to evade the duty, of a daily trust in God, which is evidently designed to be the economy of the Christian life on earth. It aims to stretch to an unwarrantable future the petition our Master commanded us all ever to utter, "Give us this day our daily bread." We are not to attempt to put ourselves beyond this necessity of daily trust for daily support. It would be most disastrous for our character, our spiritual strength and our happiness could we do so. We are to rely on the same Divine goodness which has sustained us thus far, for the continuance of the common courses and gifts of nature and Providence that have been to us a competent provision in the past, and to regard a reliance on such consistency in God's administration of the world, together with that continuance of our own faculties of body and mind agreeable to nature and probability, as constituting a most rational provision for the future.

We are not, therefore, to defer giving till provision for the future is reduced to the form of acquired property, but are to regard bestowment for charitable uses as belonging to our budget of living expenditures; as part of the "daily bread" for which we are to provide and for which to pray.

The same method of reasoning applies where a man owes debts. If he has property in possession adequate to pay them, his indebtedness will simply affect the question of amount in his giving. If he absolutely has not the ability to pay, he has nothing to give. All, already, belongs to his creditors. But a probable ability to pay one's debts may be based on other things than on property or actual possession. A reasonable presumption of the continuance of life and faculty and the ordinary favor of Providence,

as it furnishes an element in competent provision for self-support, so it is often the security on which credits are given, and is regarded by creditors as the most important in provision for solvency.

If from any cause one's ability to give be reduced to a very little, it is very important to give that little, for the sake of the principle, the habit, the example, the reflex influence on self, and because most of benevolent objects are sustained by gifts individually small. The inquiry we are conducting admonishes that we be very wary of incurring debts which shall abridge or destroy our power of bestowment for charitable or religious uses. No man has a right to mortgage all the future to meet pecuniary obligations, if it is practicable to avoid it. Especially should one be cautious of jeopardizing the Lord's money, or staking his ability to pay his dues to religious uses, on any ambitious business venture. The plea of debt as a rebutter of that for charities, can easily, may purposely, be gotten up at any time in the sheer service of avaricious or ambitious gain.

It is one that may be kept up forever.

The above discussion will show (what it is important all should understand) how impracticable it is to fix any universal, precise ratio or definite sliding-scale, to determine what portions of one's income should be given to uses religious or charitable, — and they are essentially the same. All should understand that God throws the responsibility on them individually, to try them and prove them, and as a means of growth in grace.

The tithes required of the Jew under the Old Testament regimen might be in some cases (as of the poor) excessive, and others far too small; for the ability to contribute a certain portion of one's income, without distress or sensible embarrassment to business interests, increases with the increase of the income in almost a geometric ratio. For example, a man with an income of ten thousand dollars could give away one thousand, or two thousand even, with far less difficulty than one with annual profits of one hundred dollars could part with ten. The rich evidently ought to contribute for religious charities far more in proportion to their property or their gains than the poor, or those in moderate circumstances. It is a sad fact that directly the reverse of this is the usual case. If the average of Christians should contribute a tithe even, the Church could cover the globe with missions and religious institutions in a single generation. But if the tithe were exacted under the Mosaic institute with no system of missions or call to missionary expenditure, is not a far greater average demanded by Christianity, which, beside the maintenance of the institutions of a Christian civilization already founded, is in its nature one continual and universal mission, with the number, amount, and exigency of appeals for religious uses of money indefinitely multiplied?

When shall I give? Give when you have it; when God gives it to you

to give. This power is precious and may be brief, and should not be perilled by the hazards of future business success. Certain portions or proportions of your gains belong to God's charities. Have you a right to risk them in the chances of your business, any more than any other deposit? As a trustee, have you a right to use them for your own benefit? Are you not bound to deal with them as with any other fiduciary moneys in your hands, committed for keeping or for definite uses, or collected for remittance?

Give early. The gift bears moral interest. The withholding is a curtailment of good. What is given works, propagates, multiplies itself in its results immediate, or in establishing agencies of future beneficence, and acquires power for good often in a geometric ratio of time. This the gift loses by withholding, and for this the withholder is liable. The misery he might relieve is all the while passing beyond his reach. What an income is thus forfeited by delay, never to be recovered, yet strictly to be accounted for, which might have gladdened the days and years as they passed, but which lost, turns for time and eternity to a regret and remorse! This is true if the ability of giving is still continued, and with late or dead hand we are still permitted to bestow what was due years earlier. Of this usufruct you rob yourself; you rob the poor; you rob God. But there is, moreover, grave peril that you will lose the power. You are jeopardizing the capital — another's capital — all the while, in the risks of business, and also in risks of your own disposition to give.

Give concurrently — *pari passu* — with your gains, according as God prospers you, and when he prospers you; laying by in store from his gifts, from week to week, or at frequent periods, in this measure. Do this or you may never give at all. Not only may that which you retain in your business ventures or incidents be lost, you are also likely to lose the will to give. If you retain what is due to benevolent uses you will be likely to build on it in business enterprises, or in your scale of expenditure for living, as though it were your own. It will enlarge your wants. They will grow on the mind like the greed of the horse-leech. Moreover, this giving systematically and synchronously with your gains, is your only guard against covetousness, that meanest of mean passions, a miserable miserliness, that rusts through the entire moral nature; a fatuity, a snake-charm, a diabolic possession of the soul. Nothing can protect from this curse of perpetual gaining, or strife for perpetual gain, but a similar perpetual giving. The hand that is constantly clutching, must be constantly opening, or its clutch will grow to spasm or paralysis. The constant ministration to habits of acquisitiveness must be counteracted by constant culture of habits of generous and charitable bestowing, or the soul will shrivel in both capacity of excellence and enjoyment. The Midas finds all changed to gold, and he is encrusted, starved, and stifled in his riches.

What is rightly given changes the nature of the residue and consecrates it to a power of enjoyment unknown before, enjoyment only possible for a genial, benevolent, man-loving, and God-loving soul.

By giving frequently and as God hath prospered you, you will in the end give much more and with less disturbance to any other interest. On the margin of each year's budget of expenditures are a multitude of optional or dispensable items, which perpetually solicit all moneys not immediately required in livelihood or business. Secure your charities against embezzlement by these, through prompt giving, and you will be astonished at the amount secured from mere worthless or frivolous or luxurious expenditures. Give with a system of times as well as amounts. Thus you will not only increase amounts, but values; meeting the necessities of plan and system which must attach to all extensive and permanent charities. Give on the Sabbath, in the sanctuary, as a fitting part of worship in the Lord's House; as a practical test of sincerity and truth, and a practical culture and expression of Christian consecration and love. Give while you live that you may be certain of giving, and not be baffled and thwarted by executors, administrators, courts, or heirs. Be your own executor. So shall your benefactions be more fully subjected to your intelligence, and your purposes shall become more surely effective, and they shall bring you pleasure in the vision of their results.

But if by anything you are precluded from previous giving, give by will. Let charities blossom and fructify from your grave. Work on through your property in after times. Convert it into voices and influences for good, through the ages. In the foundation or endowment of missions, charities, and educational institutions, what a glorious power is offered you beyond your brief mortal life! What a field for grand and lasting fruitage is opened in this our New World, where there is so much need, and where a germ planted now, will expand to an Igdrasyl — a world's life-tree — for the future. Rescue all you can from the grave. Let your bestowments of wealth bless, not only in the direct line of your benefaction, but as examples stimulating like gifts in others. How much better such bestowments than provision for posthumous pride, the ostentation of sepulchres, or bloated fortunes left to paralyze, probably demoralize, your children; that shall make it wellnigh impossible for them to be good or happy, by removing all necessity of culture or labor or self-denial, or shall load them with worldly cares and pleasures, so as to make it, in natural law, more difficult than for a camel to go through a needle's eye, for them to enter into the kingdom of heaven; which may as in the anger of God descend to your children with no blessing of heaven accompanying, and attach to your homes as a cleaving curse; which may poison the affections of brothers and sisters, and sow discords, shames, and sins over your grave.

Bethink you when death tears you away from your wealth, and you go naked and alone to eternity, — it may be from fortunes that might be converted into many perpetual beneficent lives after you are dead, — to stand before God, and give an account of your stewardship, and when he shall inquire: "What have you done with that wondrous power for perpetual good, I gave you, when on earth?" O, bethink you, what shall be your answer in that awful hour, before your Benefactor, your God, your Saviour, and in the presence of your children and heirs that shall stand with you there.

To what shall I give? is another question that follows. Of course no one can answer this question with specifications sharply definitive, exclusive or inclusive, amid the infinitude of objects soliciting benefactions. General principles of selection only can be assigned.

1st. Between the spiritual and temporal, if both cannot be alike aided, the former claims especial regard from the Christian, both as being the more important and permanent interest in itself, and because aid rendered there is more productive; the relief more thoroughly curative and preventive; and because interests of the spiritual order must in general look exclusively to the spiritual class, i. e. the Christian, for appreciation and support. They are little regarded or estimated by the world. In the general, we should give the preference to charities that are remedial and reformatory, stimulative of self-help, and tending to remove the causes of the necessity of charities, — to those that address themselves to the disease itself, more than to its symptoms. This preference by the Christian must be stronger in proportion both as the interest is important, and as it is of a nature to be appreciated alone by one spiritually allied to the kingdom of Christ. The most living functions of society are often least palpable, and therefore least likely to engage the sympathy of the uncultured or the worldling. Such spiritual interests are committed to the church as an exclusive charge. If the church neglects them none will take them up. For these, therefore, Christians must care primarily, not however neglecting others. The spiritual is often most effectually aided by benefactions to the temporal. Temporal charity often most effectually opens the way to spiritual truth. Prominence and conspicuousness of material charities has often given the precedence in power and influence to churches of defective or perverted dogma. Superior visible and material charities, alone, enabled Rome to react against the triumph of Protestantism in the seventeenth century, and recover a large portion of her lost empire.

2d. Universally, other things being equal, most, relatively, is due from you to interests that are exclusively committed to you, and in proportion as they are thus committed by any arrangement of Providence.

3d. Therefore as a common rule — other things being alike — give the most where you have the most knowledge, because "knowledge is power,"

and power is commitment. This, however, is an argument for endeavoring to increase knowledge. Ignorance through carelessness does not exempt from responsibility. Some objects, moreover, are so important that though imperfectly known, they are entitled to take precedence of others more thoroughly understood.

4th. Between the near and far, the former has naturally the precedence because of the advantages of superior power and knowledge and economy in reference to it; the same amount of money or service being effective of greater results; and because proximity and power are God's commitment of interests.

5th. Yet a distant and vast possibility may at times outweigh a nearer, but minor certainty; a remote necessity, a proximate convenience.

Moreover, this preference should not be to the entire neglect of the distant, —

Because charity, though like the sun shining universally in the inverse proportion to the distance, cannot withdraw its beams entirely from the remote, without quenching light at its centre.

And because some objects imperatively demanding aid are so far remote from the view and interest of the masses that they are in danger of entire neglect because of their being more removed from sight, and because of their appealing less to our self-care or self-love, as, for example, Foreign compared with Domestic missions.

6th. I need not subjoin that priority in time amidst objects equally important is due to the more critical and urgent. The greater needs, distress, or desolateness may often claim the first place in benefactions for the distant. The giving to the distant, moreover, may often be for the culture of the more Christ-like charity and beneficence, and thus will yield a richer moral income and reflex beneficence in the end.

7th. Give in consciousness of other causes so far as to have your charity proportionate, and that none of those having claims on you be neglected entirely, and so that benevolent societies that must act systematically, can rely on your systematic giving.

8th. I need not add the maxim of common sense, that, other things being equal, precedence is to be given to agencies that are most wise and prudent, and that promise the greatest effectiveness to your gifts.

Such are some of the considerations, directive and stimulant, in regard to the Christian use of money, applying themselves to individual reason, conscience, and affection, instead of exact and universal formulas. The capital rule is, Keep the mind and heart aright. With whatever increased wealth the Father may surround you, never forget it is not your own, nor held in perpetual tenure. Be ever mindful of your stewardship, and of the final outcome. Think how soon you depart alone, naked as you came, and never

to return; and that others — probably strangers — will, in their turn, possess what you now call your own; that chance and accident attend constantly on your possessions here, and soon all will drift like the waters of the ever-flowing river, forever away. What you give to beneficence, what you convert into fountains and forces for spiritual good, what you invest in the kingdom of God, — this is all that you can save. A friend of mine, whom God permitted in the days of his affluence to found an educational institution that shall make the shades of Monticello sacred and sweet with his memory as long as spring shall hear the carol of birds and the music of maidens mingle in its classic seclusion, — that friend, passing under the walls of that institution in the days of pecuniary reverses that seemed ready to sweep all his estate away, looking up to it, gratefully exclaimed, "Thank God, so much is saved."

The same law of reckoning will come to us all soon, when we shall feel death unclenching the hand that now grasps property, it may be too tenaciously, or when we pass those portals that open into the silent land where there "is no work, knowledge, or device" further practicable for us, beneath the sun. Will it not be sweet then to think you have left here proxies and agencies that shall work on for you to the coming of the Lord?

Let us think how much we owe to Christ, — our all, ourselves. And now he it is that stands pleading behind the Cause; making himself one with the poor, the wretched, the ignorant, the lost. Think of the millions that are perishing; hear their cry sounding strangely like the voice of the Son of God, coming on your ears in the still hour. What a cloud like a night! and lo! like a cloud from the skies they pass forever away. Weigh time's purchasable pleasures against souls, against eternity. Place all merely selfish care and culture, — the ministrations to pride or earthly pomp or glory, — the garniture of the body that is soon to lie down with corruption and the worm, over against heaven's eternal splendors, the crown that shall outshine the stars, the joy of a saved soul and God glorified. Hear perpetually the exhortation of our Lord, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and thieves break through and steal; but lay up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." And, "I say unto you make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." And again, the exhortation of the Spirit, through the words of the apostle, to Timothy, "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good, that they be rich in

good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Estimate the value of your money in the kindly and honoring thoughts of the benefited; in the blessings of those "ready to perish"; the present recollections of sorrows relieved and sins and sicknesses cured; in memories of self-sacrifices that shall come as good angels to your dark hours; in the honor of Christ, the salvation of souls, and the everlasting love of God. More beautiful than all the miracles of art shall be the vision of faces from which tears have been wiped away, sweeter than all music the voices whose sighing has changed to song, that shall come to you from the years that are gone. Look upon this world as a passing scene, the universe as a scheme which is soon to be all dissolved. See all time's shows fast passing into the shadows of the eternal grave. Look on your children and families as soon being alone without you in this time-field of trials, dangers, deaths; as soon beyond this Vanity-Fair, standing with you before the awful Judge; as soon with you far away on the courses that never return. Then think what provision best befits this life for yourself or your families. With such thoughts answer to yourselves the questions, — How, and what, and when, and to what, shall I give, in fulfilment of my stewardship of my Lord's money?

I may not close this discussion without notice of that large class who will put in the plea of nothing to give, or nothing worth the trouble of regulating; who think to themselves, "These considerations urged in this discussion are for the rich. But I am not rich. My contributions are nothing, or at least are so insignificant that it is of little consequence how, or what, or when, or to what, I give. The blessings or curses attending on the Christian or unchristian use of money have to me no significance. I am shut out from the prizes of beneficence." For such it were well often to reflect on the parable of the servant with one talent, and to be admonished, also, that the great majority of benefactions in the Church, the larger part of the money given for the kingdom of God comes from the comparatively poor; those who have little to give, or who are prone to regard their gifts as insignificant; so that in truth the main question of the Christian uses of money relates to this class. For their encouragement it is written, "Let a man lay by in store as God hath prospered him"; and, "God accepteth a man according to what he hath, and not according to what he hath not." Our poverty may abound to the riches of Christ, not only for us in our own souls, but for effectiveness in moving forward the kingdom of God in the world without. The poor woman that gave her mite gave more than all the rich, not only in proportion to what she had, but in pecuniary enrichment to the kingdom of God. The Master will not make light of your

offerings. And for the entirely poor, let it be ever remembered, there are other and richer and mightier gifts for the Lord than money. You have nothing to give? You have love, honor, faith, and truth. These are precious beyond all gold. You are of no account because you are poor? How often have we seen those with little beyond a true heart to give to the cause, that were of more value, even to the temporal prosperity of the Church, than many millionnaires; and have known them to make more friends to "receive them into everlasting habitations," than many that dwell in palaces.

Far away, forever, be the pride of wealth from the Church of Christ. Be it ever remembered that its Founder — the Lord of Glory — became poor for our sakes; that the world was redeemed by one "who, when on earth, had not where to lay his head." His is the gospel not only to the poor, but by the poor and through the poor. The apostles were poor. The martyrs and confessors have been poor. Christendom has been built mainly by poor men.

Multitudes of God's poor have shed a light around their path more than the glitter of gold. It is a grand thing to have money, if God gives it, to be able to feed the hungry, clothe the naked, to shelter the orphan, to build churches, found institutions, sustain missions, and to raise up and send forth educators and evangelizers of mankind; to work on through pecuniary endowments after one is dead, multiplying to the Great Judgment those who at that judgment shall rise up and call you blessed. But it is grander still to be Christlike in soul. A loving heart, in God's economy is worth more than all wealth. Among the most potent and sweetest of names in Christian work among men, are many — as, for example, those of a Dix, a Nightingale, or a Howard — who had little money to bestow.

There are some natures appearing from time to time in this world that seem especially touched and radiant with Divine Love. Names sweeter than music; their memory a gladness and a fragrance, a power and a blessing beyond all riches; names which come to men in their best moods, when they are purest, highest, holiest; whose thought wanders through hospitals, hovels of want and haunts of the pestilence; whose idea hovers like a blessed angel over the couches of the sick, the wan and desolate; persons to whom it is a delight, beyond all luxuries, to bless others, to make them pure and happy. More than all riches it is to them to soothe and remove suffering. For this the foul breath of the fever-ward is preferred to the perfumed airs of the parlor or the boudoir; the groans of wounded and dying men attract more than the magic of a Mozart or a Mendelssohn, and the pale and bloated faces of the hospital more than walls adorned with most cunning and beautiful art.

Such spirits haunt the earth's night, looking out from its profoundest

shades like stars seen only in the darkness, — highest, sweetest, holiest of things, — an Alcyone or a Sirius in the silent deeps of its mighty skies. Above all the splendor and eclat of wealth is the sphere of such souls, even in the realm of power, in the economy of Him who chooseth “the weak things of the earth to confound the mighty.”

Such are the souls that, star-like, gleam out only through earth's shadows. But let none of the Lord's poor think they are shut out from the prizes of beneficence. The million that, silent, patient, loving, shine on in quiet deeps to God, but never to this world, — for them waits the crown of Heaven's gold, if not that of earth's. That God with whom they walk and work in holy secret, meek and solitary, with no note of man, with look to him only, — in the light and love of that God they shall forever live, forever shine. Yea, in case of these it often seems the law is, the loftier the more obscure; the more removed from earth's light the nearer God's throne; even as in the midnight heavens there are stars that never blaze to the earth as of appreciable magnitude, but beyond Alcyone or Sirius climb nearer the precincts of the unapproachable glory: a multitude that no man can number, hanging like a soft star-mist on the roof of the visible heaven, hiding their individuality in a suffusion of sweet radiance which alone shows where they walk nearest the sapphire blaze. So I have thought at times, higher even than the radiance of souls that shine to our vision through the earth's glooms, is the sphere of those who, apart from all earth-lights, from all eclat or thought of eclat, shine on to God only, in profound shadow forever unvisited of earthly voice or vision, — “the little ones” in whom the Divine glory dwells, veiled in obscurity from mortal sight, but “whose angels do always behold the face of our Father in Heaven.”

I bring out this thought, then, in conclusion. Wealth, if bestowed, is the gift of a precious power from God that may be made glorious by right use. But a right use, a Christian use will never be made of it till its true relations to other and higher forces of power in the church are rightly understood.

Let those that are rich in this world be reminded that “they trust not in uncertain riches, but in the living God.” Their riches pass “like a flower of the field,” in precious but brief trust, given not for pride or elation, but for Christian use. Character is power for eternity, has the beauty and life of its divine spirit on it. As productive of this power in the possessor or others, wealth turns to value. Used for selfish ends, it will bring shame and sorrow here and in the day of God. A Christian use glorifies God, and glorifies the soul; and prepares friends that, when the possessor shall “fail,” and go alone to “the eternal mansions,” “shall receive him to everlasting habitations.”

CENTRAL CHURCH, BOSTON.



THE above engraving represents the new edifice of the Central Church, Boston, situated at the corner of Berkeley and Newbury Streets, one block west of the Public Garden, and upon the lands laid out by the Commonwealth.

This church is comparatively a modern organization. It was gathered in 1835 in the "Odeon," formerly the Federal-Street Theatre, in Federal Street. The room had ceased to be a theatre, and was then used for lectures and concerts, Abner Kneeland, among others, occupying it from time to time. Among those prominent in the organization of the church were

Deacons Daniel Safford, William J. Hubbard, Daniel Noyes, John C. Proctor, and Hon. Thomas A. Davis, all of whom are now deceased.

The first pastor, Rev. William M. Rogers, deceased in 1851. Its second pastor, Rev. George Richards, resigned in 1860, and its third pastor, Rev. John E. Todd, in 1869. Its present pastor, Rev. John De Witt, was installed December 1, 1869.

This Society erected its first church edifice on Winter Street in the year 1840, and occupied it till 1864, when it was sold. The site is now occupied by stores. Its Grecian front, in granite, was for a quarter of a century a familiar object on the street. A prominent feature was the massive Corinthian columns, in solid granite, with highly ornamental capitals, and very graceful proportions.

The new edifice was erected during the years 1863 to 1868. The church occupied the main building November, 1867; completing the tower and spire in 1868. The edifice, during its progress, attracted much attention and interest. From its size, elevation, great variety of parts, and details, it has more of a cathedral effect than any other church in this part of the country. The lot of land upon which it is built is bounded on three streets, and contains about two fifths of an acre (17,360 square feet), purchased of the Commonwealth at a cost of \$42,420.

The edifice itself covers about one hundred and fifty-five by an average of eighty, or more than twelve thousand five hundred feet. The walls, at the highest point, reach an altitude of eighty-five feet above the curb-stone to the top of the crosses on each gable, while below the curb-stone the foundation-walls, of solid block stone, are fourteen feet in depth. The whole structure rests upon about twelve hundred piles, driven originally twenty-nine feet in length. Between the piers supporting the clear-story there are inverted arches, and also a system of arches over the whole area of the church, which support the floors. In the foundation of the tower, upon the block-stone base, solid concrete, to the depth of several feet, has been used, and upon this rests an inverted dome which terminates under the four walls of the tower. The circuit of the walls of the building, including the tower and the buttresses, exceeds in length six hundred feet, varying in thickness from one foot ten inches to four feet. The buttresses are from two to seven feet in depth. It has four stone porches, groined and roofed with stone, which for solidity of construction are not excelled in a church edifice in this country. The red stone in the building is from New Jersey, the white from Ohio.

The general outlines of the building are in harmony with the gothic of the thirteenth century, the period regarded as the most perfect of that style, though it cannot be classed with any one period as they are laid down by Willis. It is built of Roxbury stone, laid in broken ashlar. This material,

on account of the variety of color afforded, varying from a deep orange to a light cream tint, slightly intermingled with purple, gives to the wall-surface almost the effect of mosaic, assisted materially by the treatment and introduction of the Jersey red and Ohio cream-colored stones, which are systematically arranged to produce a more striking effect than if a monotone had been adopted. This is especially seen in the manner in which the construction of the arches is shown by the different colors of their component parts, the lighter material being used for the ornamental portions, thus producing the greatest effect of light and shade.

The practice of using different-colored material externally is a characteristic feature in the mediæval gothic of northern Italy. The color of the Roxbury stone is natural. Every inch exposed to view in the walls of this building is a natural face. The ledge is found split by natural cleavages. From these cleavages the face-stones are taken with the fixed color of ages upon them. The general effect is, that when laid in the building, especially when pointed, as here, in a color harmonizing and not separating the stones, the edifice has the appearance of antiquity from the first.

The plan of the building consists of nave, aisles, and transepts, with a tower on the southeast corner. This, with three porches, makes the body of the church, which in the interior is one hundred and twenty-one feet from rear of the chancel to the front entrance, by about seventy-five feet in width. The arches which carry the clear-story walls are supported by brown stone columns with Ohio stone capitals carved. Above these capitals are richly foliated corbels, on which rest the bases of shafts, which rise to the capitals of stone which carry the arch principals of the open timbered roof. These support a system of longitudinal arches which carry the purlins and smaller timbers. At the crossing of the transept and nave the main principals intersect each other diagonally. The roof and walls are treated in polychrome. The planes of the roof are colored in ultramarine blue, bordered by gold color and vermilion. The timbers are colored dark oak, with the details picked out in color, and their larger surfaces are ornamented. The cornice is elaborate in its construction, and ornamented with arabesque work also picked out in color. The clear-story walls to the sills of the windows have a ground color of red, with a lighter red figure. The shafts of columns are maroon, the caps and bases picked out in color, as also the details of the arches and cusps. Over the chancel recess is an illuminated cross, in which figure is the motto from the corporate seal of the society, *In cruce spes* (hope in the cross). The details of the chancel arch are brought out in color, and on the ceiling of the apsidal termination are three monograms and emblems. In the centre, the *Agnus Dei* (Lamb of God); on the right, a monogram of the Trinity; on the left, *I. H. S.* (Jesus, Saviour of men); all on a blue ground, with a rich border. Upon a simi-

lar ground, over the chancel panels, is the inscription, "The Lord is in his holy temple, let all the earth keep silence"; beneath, in the centre panel, on two tablets, the Commandments. On the level of the springing of the chancel arch is a zone of blue, encircling the church, upon which, lettered in gold color, are the Beatitudes. Below this, to the wainscoting, the walls are treated in olive-stone color.

The lower portion of the chancel is one half of a sexagon, the rear portion being occupied with two tablets containing the Commandments, while two tablets on the left and two on the right are occupied with full-length pictures of the four evangelists, after the style of mediæval church painting.

The building is lighted in each transept, commencing below, with four windows, arcaded. Above these are two large double-bayed mullioned windows, with transoms, and crowning all a Catharine-wheel window, eleven feet in diameter. There are twenty-nine clear-story windows, ten feet by three; seven aisle windows, sixteen by eight, with a smaller one, making in all fifty-four windows in the body of the church alone. The mullions and tracery of all the windows are of Ohio stone, and all are filled with stained glass of grisaille patterns, the heads of the side windows being ornamented with ecclesiological emblems. The body of the church is wainscoted in black-walnut about five feet high, panelled and corniced. There are no galleries. The organ is in a loft, appropriately constructed of black-walnut, and is supported by ten black-walnut columns, with elaborate carved capitals. The pews and all the furniture are of black-walnut. The chapel, connected with the church by lobbies on each side of the chancel, is twenty-four by ninety, and most of its ceiling twenty-four feet high. It has seats for four hundred persons. The ceiling, span-timbered, supports the floor of a room above, about twenty-four by sixty, which is for the accommodation of the societies of ladies connected with the church for sewing for the poor, and other benevolent purposes. Upon a floor to the north, below the level of the upper floor, are rooms for the pastor, and an infant class-room.

The western entrance is through a triple door-way. The piers are of Jersey and Cleveland stone, and they have appropriate bases and richly carved capitals. The arches of this and the tower door-way are cusped and decorated with crosses and arabesques, while the gables have richly ornamented diapered panels, as a groundwork for monograms and emblems. In the centre is a monogram, — the Saviour, — at the left, Alpha, and at the right, Omega, so as to read "Jesus Christ, the beginning and end." Upon the tower door gable is the cross surmounted by the crown. The design contemplates sculpture for the tympani of the arches over the doors; the raising of Lazarus, the healing of the sick, the resurrection of

our Lord. The doors are all ornamented with iron hinges, the porches paved with encaustic tile. The tower and spire has an altitude of two hundred and thirty-five feet, all of stone. The belfry story is very ornate.

Its clustered gables and pinnacles, all decorated with finials and crockets cut in solid stone, gracefully connect tower and spire by a pleasing outline, and form one of the most unique features of the building.

The entire cost of the edifice, including land, is about \$325,000.

The church seats twelve hundred and fifty persons, having two hundred and thirty-eight pews. The appraised values of the pews range from \$50 to \$2,000. One hundred and eighteen of these (being only two less than the whole number of pews upon the lower floor of the old place of worship in Winter Street) are valued at \$900 and under, down to \$50. These valuations, considering the large lot of land and character of the building, are quite low, and are attained by liberal arrangements of the society, by which not more than three fourths the cost of the building and land are assessed upon the pews.

Although the church is 121×75 , and eighty feet in height, it is found that a clear, sustained, and natural voice at a moderate pitch is well heard in all parts, — requiring no greater exertion of the speaker than an ordinary sized church or hall. It is unusually well adapted to the production of the best effects of music by reason of its height and lofty open arches.

The architects were Messrs. R. and R. Mitchell Upjohn, of New York, and the building committee, — Henry Edwards, chairman; Benjamin E. Bates, Joseph H. White, William O. Grover, Joseph B. Tilton, Charles Rollins, and Thomas H. Russell.

The annual expense of sittings in this church is about the average of church sittings in the prominent churches of Boston. The cost of dwelling-houses in the vicinity of this church is from \$30,000 to \$150,000 each, so that the cost of this church relatively to the private dwellings in its neighborhood is probably less than the more moderate cost of churches of former times to the private residences of that day.

THOMAS H. RUSSELL.

BOSTON.

"OUGHT OUR PRESENT SYSTEM OF PUBLIC EDUCATION TO BE SUSTAINED."¹

It is proposed in this paper to discuss the more limited question involved in the general one, — Should the daily reading of the Bible be required in the Public Schools?

And this hinges upon the still deeper one, — Shall any moral and religious instruction be given in our Public Schools? Or shall there be no recognition of God and of religious truth in them?

To promote the highest welfare of the people is the great object for which civil governments are established; for which laws are enacted and administered. The preamble to the Massachusetts Bill of Rights declares that "The end of the institution, maintenance, and administration of government is to secure the existence of the body politic, to protect it, and to furnish the individuals who compose it, with the power of enjoying in safety and tranquillity their natural rights and the blessings of life." The common maxim, "The safety of the people is the supreme law," embodies and expresses the grand principle which underlies all legitimate government. The state is not the mere creature of agreement and compact, to be just and only what men choose to make it. It is a divine institution. Its powers are derived from God, and are to be used in accordance with his will. To secure and promote the highest interests of its subjects is the charter of its authority, the compend of its duties. Here is the basis upon which all laws are founded. The power of taxation, of establishing and maintaining public schools, rests here. Whatever is *essential* to the highest good of the people, the state is under the most solemn and imperative obligation, to humanity and God to require and sustain. The necessities of self-preservation demand this.

In a republic, where the people are the source of all power, and by their representatives determine the laws, the policy, the whole administration of the state, a certain amount of intelligence is confessedly essential. But mere intellectual knowledge is not sufficient. The principles of morality and religion, — not the dogmas of sects, not creeds and confessions of faith, — but the broad fundamental principles upon which morality and religion rest, must be inculcated also. They are no less essential to the state. And this has been widely acknowledged.

Guizot, while minister of public instruction in France, wrote to the teachers: "It is absolutely necessary that popular instruction should not be confined to the development of the intelligence; it should embrace the

¹ Read by appointment before the Alumni at Andover.

whole soul; it should awaken the conscience, which ought to be elevated and strengthened according as the intelligence is developed."

Franklin, in 1789, published a plan for the improvement of the free blacks, which embraced schools where, as he said, "a deep impression of the most important and generally acknowledged moral and religious principles" might be made.

The Bill of Rights of Massachusetts declares "the happiness of a people, and the good order and preservation of civil government, essentially depend upon piety, religion, and morality." The Constitution of Ohio says, "Religion, morality, and knowledge being essential to good government." The Congress of the United States has made a similar declaration. In 1785 a resolution was passed, the preamble of which reads, "Whereas true religion and good morals are the only solid foundations of public liberty and happiness." And in the "Ordinance of 1787," which is the fundamental law on which the States of the great Northwest were erected, we read, "Religion, morality, and knowledge being necessary to good government and the happiness of mankind." Thus statesmen and legislatures affirm the vital connection between the mental and religious culture of the people and the stability of civil government.

There needs intelligence to understand what will be for the welfare of the country, and then there is no less need of moral and religious principle leading the people to do what is right despite the clamors of sect or of party. An ignorant man, who can be made the dupe of schemers, is not so dangerous as a corrupt man bent on mischief. The conscience must be educated as well as the intellect. Confidence that good men will be elected to office, and the free institutions of the country preserved, is based upon the moral integrity of the people. The sanctions of religion are the safeguard of the State, because they enforce the obligations of good citizenship. In the great truths of a personal God, and of accountability to him, are found the strongest motives to civil obedience, and to the discharge of social duties. There are but two principles of power in government. The one is the virtue of the people, which gets its vitality from the precepts of religion and the Gospel of Christ; the other is the power of the bayonet. Upon the prevalence of morality and religion among the masses hangs the destiny of the country. And if "the safety of the people is the supreme law," then the primary and paramount duty of the State is to furnish the means of mental and moral instruction, and to do all in her power to bring the great body of the people to use them.

Now this obligation the State recognizes by establishing public schools sustained by taxation, which are designed not merely for secular instruction, but for the education of all those higher powers whose exercise is requisite to good citizenship. The object is to make intelligent and good

men, and so safe and useful citizens. The State does not care for the moral and religious condition of the individual, except as it stands related to his social and civil duties. She uses education and religion for her own ends, and inculcates them for the welfare of the body politic. The State does not leave it to individuals, or families, or communities to provide the mental and moral instruction necessary to her safety. She dare not do this, for she would thus imperil her own existence, because many are indifferent to knowledge and to virtue, and would allow their children to grow up ignorant and immoral. That this is the purpose of the State is evident from the whole history of public schools.

This Commonwealth as early as 1647 established a system of public instruction based upon taxation to support it. And she was the first to do this. Schools had indeed been founded in Scotland, in Holland, and among the Dutch colonies on this continent, but they were not strictly public nor free. They were more or less parochial. Massachusetts took the lead in establishing free public schools sustained by taxation. The records of the Colonial Legislature of 1647 contain the following preamble and act, which show the purpose for which the system was founded:—

"It being one chief project of Sathan to keep men from the knowledge of the Scriptures, as in former times, keeping them in unknown tongues, so in these latter times by persuading from the use of tongues, that so at least the true sense and meaning of the original might be clouded and corrupted with false glosses of deceivers, to the end therefore that learning may not be buried in the graves of our forefathers in Church and Commonwealth, the Lord assisting our endeavor:

"It is therefore ordered by this Court, and by authority thereof. 1. That every Township in this jurisdiction, after the Lord hath increased them to the number of 50 householders, shall then forthwith appoint one within their Towns, to teach all such children as shall resort to him to write and read, whose wages shall be paid either by the parents or masters of such children, or by the inhabitants in general by way of supply, as the major part of them that order the prudentials of the Town shall appoint.

"2. And it is further ordered that when any Town shall increase to the number of 100 families or householders, they shall set up a Grammar School, the master thereof being able to instruct youth so far as they may be fitted for the University. And if any Town neglect the performance hereof above one year, then every such Town shall pay 5 pounds per annum to the next such school till they shall perform this order. (In 1671 the penalty for neglect was raised to ten pounds per annum.)

"3. Forasmuch as it greatly concerns the welfare of the country, that the youth should be educated, not only in good literature, but in sound doctrine, this Court doth therefore commend it to the serious consideration and special care of our Overseers of the College, and the Select Men in the several Towns, not to admit or suffer any such to be continued in the office or place of teaching, educating, or instructing youth or children in the College or schools that have mani-

fested themselves unsound in the faith or scandalous in their lives, and have not given satisfaction according to the Rules of Christ."

Thus, as Mr. Boutwell when Secretary of the Board of Education said, "A public *duty* was admitted in the education of the whole people at the public expense, without regard to any of the distinctions that are found in social life. An individual *right* was recognized,—the *right* to *intellectual* and *moral* training at the public expense." The grand doctrine, then, is this, that the State shall provide for the intellectual, moral, and religious instruction of all her children.

And so the Constitution of Massachusetts makes it the duty of "all instructors of youth to exert their best endeavors to impress on the minds of the children and youth committed to their care and instruction, the principles of piety and justice, and a sacred regard to truth; love of their country, humanity, and universal benevolence; sobriety, industry, and frugality; chastity, moderation, and temperance; and those other virtues which are the ornament of human society, and the basis upon which a republican constitution is founded." Chief Justice Shaw is quoted as saying that "the public school system was designed to provide a system of *moral* training." This is evident from the fact that school committees are to employ only teachers of good moral character, and are required to remove from the schools any scholars whose character and example endanger the morals of other pupils.

Nor does Massachusetts stand alone in laying the principles of morality and piety at the foundation of her school system. Other States do the same. The United States government have done it. It is sufficient to refer again to the "Ordinance of 1787," the organic law of the Northwest.

"ARTICLE III. Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."

That is, Congress solemnly declared that in all the magnificent domain then opening to civilization, the future seat of American empire, schools and education should be forever encouraged as the means of inculcating that religion, morality, and knowledge which are necessary to good government and the happiness of mankind.

This article was substantially embodied in the Constitution of Ohio, and the Superior Court of Cincinnati recently held that the provision was mandatory in its nature; and that the action of the Cincinnati School Board, forbidding all religious instruction in the schools, was illegal and must be perpetually restrained.

The State thus recognizes her obligation to furnish the means of mental and moral culture to all her children. And to enable her to discharge this

obligation she establishes free schools, taxes the property of the people to maintain them, and directs that those general principles of morality and piety be taught in them which are essential to the safety of the government and the welfare of the people.

Is it asked what morality, what religion, are to be inculcated? There need be no hesitation in replying: Christian morality, and the Christian religion. This is a Christian nation. This is a Christian government. The divine origin and truth of Christianity are admitted. While the adherents of other beliefs have protection and full equality as citizens, the truth of their religious systems is not legally admitted.

In opposition to this view, great stress is laid upon the fact that the United States Constitution avoids all recognition of Christianity. This is doubtless owing to the personal influence of Mr. Jefferson. But at the same time the general government does fully recognize the Christian religion in *indirect* ways, — in the employment of chaplains, in the cessation from business on the Lord's day, in the appointment of religious services for special purposes, as of thanksgiving. In 1778 Congress passed a resolution appointing a day of fasting and prayer to Almighty God, "That it may please Him to bless our schools and seminaries of learning, and make them nurseries of true piety, virtue, and useful knowledge." Is there no national recognition of Christianity here?

A large number of the State constitutions do make formal acknowledgment of God and of religion. In our own Commonwealth the Preamble to the Constitution says: "We therefore, the people of Massachusetts, acknowledging with grateful hearts the goodness of the great Legislator of the Universe, and devoutly imploring His direction, do agree upon," &c. The second article in the Bill of Rights declares that "It is the right as well as the duty of all men in society, publicly and at stated seasons, to worship the great Creator and Preserver of the Universe." Thus the idea of a personal God is the corner-stone of the State. The daily sessions of the Legislature, the terms of the Courts, are opened with prayer to Him, and the Bible is recognized as a revelation of His will. Judicial oaths are administered upon it. It is exempt from levy under civil process. It is furnished to prisons and houses of reform. Christianity is the recognized religion of the State. Blasphemy is punished as a crime. So the morality and religion which the State declares essential to its welfare is Christian morality, and the Christian religion. A secularized education did not enter into the thought of the founders of the republic. We owe our free institutions to Christianity, and they will not outlive the religion which gave them life. France, under the lead of philosophers and encyclopædists, tried the experiment of a civilization which had no Bible and no God in it, and her boasted republic speedily became a pandemonium.

The State, then, establishes schools as the means of inculcating that religion, morality, and knowledge which are necessary to good government and the happiness of mankind. As an obvious and essential aid in this work the Bible is ordered to be read in them. The State uses it as one of the agencies by which to teach the broad general principles of morality and piety in which all Christians agree, and by which, in part, she discharges her obligation to give the young moral as well as intellectual training.

The law in Massachusetts, and which probably conforms substantially to the legal requirements of other States, is this:—

“The School Committee shall require the daily reading of some portion of the Bible, without written note or oral comment, in the public schools, but they shall require no scholar to read from any particular version, whose parent or guardian shall declare that he has conscientious scruples against allowing him to read therefrom; nor shall they ever direct any school-books calculated to favor the tenets of any particular sect of Christians to be purchased or used in any of the public schools.”

It is a little difficult to see where the “teaching theology” and the “inculcating sectarian dogmas,” of which we hear so much, come in under this law. It requires simply the reading each day of a portion of God’s word, without exposition, commentary, or remark; yet reminding the scholar each day of a Supreme Being whose eye is upon him, and whose law he is bound to obey.

When it is urged that the State recognizes Christianity, and that the Bible is to be read in the schools as a means of moral and religious instruction, we are sometimes startled by the apparition of Church and State.

It is important to remember the distinction which has been pointed out. In this country the State uses religious truths and motives to promote its own welfare. Religion is never an end to the State, but only the means to an end. As Judge Hagans says: “It is the political value of religion, morality, and knowledge which the State proposes to secure for its varied purposes, and that only.” The State is not necessary to religion. That is the Old World theory; and so governments patronize the Church and make it a creature of their own. But religion is essential to the welfare of the State, and to this end she protects its worship and respects its institutions. She gives no preference to any sect, but for her own safety recognizes and teaches the broad general truths on which all Christian denominations stand. England goes upon the assumption that religion needs the State, and so has a national church, with all its evils. France, in her revolutionary orgasm, adopted the principle that the State does not need religion, and so banished it and destroyed the republic she strove to establish. America, while forbidding all national church establishments, asserts that religion is necessary to the State, and hence recognizes it and teaches its

principles in her schools. And she employs the Bible as one means to this grand end.

But there are two theories of education which deny this whole ground.

One is that the State has nothing to do with religion or religious truths, and so that the education which it gives must be exclusively secular, consequently that any religious instruction violates the rights of those who reject Christianity. Now, if it be true, as the wisest statesmen and the best legislators affirm, that instruction in morality and religion is *essential* to the welfare of the State, then the only question is as to what rights an individual conscience has when it opposes itself to the well-being of society. Right is a sacred thing. A man's conscience is to him the highest rule of conduct. He must follow it, if need be, to the stake. But if it come in conflict with the laws of the State it must give way. Society cannot surrender what it believes essential to its welfare because of the conscientious scruples of individuals. So the Quaker must pay a penalty for refusing to do military duty. The Jew must regard the Christian Sabbath. The Mormon must respect the civil law of marriage. And "if religious instruction in the schools be essential to that public education which makes good citizens, then no man's conscience can be allowed to stand in the way of giving that instruction. There are necessary limits to this right of conscience. The safety of the people is the supreme law."

A second theory, which denies the ground assumed here, is the Roman Catholic one, that the State has no right to educate except under the direction and for the benefit of the Church. The *Tablet* says, "The instruction of children and youth is included in the sacrament of orders, and the State usurps the function of the spiritual society when it turns educator." And so, under the plea of conscience, Rome seeks to break up our public schools that she may establish sectarian schools under the control of her priests. The crusade is not against the Bible only nor chiefly, but against the *school system*. Authorize, as Massachusetts and some other States do, the substitution of the Douay for the Common Version, even banish the Bible wholly from the schools, and the clamor would not abate. Rome must have, not the simple text, but the interpretations of the Church. Her errors for the most part are matters of inference, and are found in foot-notes at the bottom of the page. She indeed translates "repent," "do penance," but her chief doctrines,—such as the supremacy of the Pope, the real presence, Purgatory, the intercession of saints, and the power of absolution, are based upon translations substantially the same as our own. Papists will not allow children or adults to read the naked Word. They must have the interpretations and glosses of the Fathers,—the teachings of concurrent tradition. With them the question is not so much the reading of the Bible as the establishing of separate schools.

Some say let us give up the Bible in the schools so as to take away all cause of complaint from the Catholics, and thus place ourselves on vantage-ground in opposing their attempts to break up the public school system. This is specious, but mistaken. All just cause of complaint *is* taken away by allowing them to read from their own version those Scriptures which they and we alike receive. And by surrendering the Bible the commanding position is abandoned that the State, for its own safety, must require that the great principles of morality and religion be taught in the schools, else they will become godless and sources of moral corruption and death. By giving up the Bible a formidable weapon is placed in the hands of the Papists. Their professed objection to the schools now is, that they are godless. Banish the Scriptures and you make them "godless" indeed, and give a force to the Romish argument which it has not now.

It is said, "Reading the Bible in the schools is a perfunctory and useless form." Certainly this is not necessarily so. All modes of religious instruction, in the family, the Sabbath school, the sanctuary, tend to become formal. Shall we, therefore, abandon them?

Another argument appealing to our fears is used. "You better let the Bible go, for by and by somebody else will be in the majority, and your children will have to read the Douay version, or an infidel treatise." This savors a little of cowardice. There seems slight faith in the power of truth and the providence of God in it. It were better to do right and take the consequences of right doing. We are responsible only for duty and not for results. They are in the hand of God. But we are not going back to the mummeries of Rome, nor are we about to deny our ancestral faith at the bidding of English rationalism or of German infidelity. This is a Christian nation, and we mean to train up our children in the knowledge and the practice of Christian truth.

The daily reading of the Bible should be required in the public schools, because it teaches in the purest form, and with the most authoritative sanctions, those great truths of morality and religion which are essential to the welfare of society. It lays the broadest and deepest foundation for the sense of obligation as a man, as a citizen of the State. The idea of God and accountability is necessary to the sanctions of an oath. It is needful to any just sense of civil responsibility. The duty to be industrious, sober, truthful, humane, obedient to the law, has here its firmest basis. Every virtue which adorns humanity, every grace which enriches human character, everything "pure and lovely and of good report," are inculcated and enforced in the Divine Word by precept, by narrative, by poem, by recorded lives, by all the modes in which truth can mould the affections and shape the conduct. Its sentiments, its imagery, its diction, in purity and beauty are unapproached in the entire records of the language. The

Authorized Version has done more for the permanence and purity of the English tongue than any other book. It is the highest model of literary excellence. King James's translation is in effect the work of a century. It embraces all that is valuable in the labors of Tyndale and Matthews, of the translators of the Genevan and the Bishops' Bibles. So that it is the ripened fruit of the scholarship and literary culture of an hundred years, embracing the Elizabethan age.

Why should such a book be banished from our schools? Especially when great numbers of children seldom hear it read elsewhere? We are indebted to the Bible for manifold social, civil, and religious blessings. It is one of the grand forces which have made Massachusetts what she is. She owes much of her power for good to it. Let it be retained as one of the strongest and most salutary of the elements in our system of public education. Its silent influence over the mind and heart we fail to appreciate. It moulds the character and shapes the life by a power unseen save in gracious results.

A distinguished pervert to Papacy thus writes: "Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives in the ear like a music that can never be forgotten, — like the sound of church-bells, which the convert hardly knows how to forego. Its felicities seem to be almost things instead of words; it is a part of the national mind, and the anchor of national seriousness; the memory of the dead passes into it; the potent traditions of childhood are stereotyped in its verses; the power of the griefs and trials of a man is hidden beneath its words."

Then if the Bible is banished, all our school-books must be expurgated, and everything distinctively Christian stricken out.

My deepest convictions compel an affirmative answer to the question, — Should the daily reading of the Bible be required in the public schools?

D. R. CADY.

ARLINGTON, *Mass.*

A BUSINESS-TRAIT OF THE PILGRIMS.

THE Forefathers of New England appear in early history both as men of business and men of religion. As business men, they expected to pay a full equivalent for all they received; as religious men, they chose a religion which was costly to them in many ways.

Edward Winslow, afterwards Governor of the Plymouth Colony, in an enumeration of "three things which are the bane and overthrow of plantations," mentions this as the first, — "the vain expectation of instantaneous profit without work." Nearly all the projects of colonization which had been formed up to this time for the New World were flagrantly of the stamp thus characterized. The Spanish colonists expected sudden wealth by every means rather than the appropriate labor. They would get it by treachery, murder, the enslavement of the Indians, — by some easy stroke. Captain John Smith, of the Virginia colony at Jamestown, described his fellow-settlers as made up of forty-eight needy gentlemen and four carpenters. "I entreat you," he wrote, addressing the Council at London, "rather send thirty carpenters, husbandmen, gardeners, fishermen, blacksmiths, masons, and diggers of trees and roots than a thousand such as we have."

But the Plymouth colonists indulged in no such "vain expectation." They desired profit. They appreciated acquisition and wealth. But all their experiences and their theories of life had bred within their souls the conviction, if a man would eat, he should and must work.

As a class, they belonged to the working-men of their native land. There, even in the days before they knew persecution, no gain had been possible to them except through industry. But after they espoused religious views adverse to those of the majority, their lot was hard, very hard. It was difficult to get work. If they bought anything they expected to pay a larger price than others for it. They could not get passage out of England to Holland without immense sacrifice. On arriving at Amsterdam, that strange city, they were homeless and without resources. Accustomed to till the soil, they found themselves in manufacturing and commercial cities. If they were to gain a living in Leyden, they must learn new trades and take the small wages of new hands. Such men as Bradford and Brewster, of the few who could hardly be said to belong to the working-classes, learned trades, — the one as a silk-dyer and the other as a printer. All of them, whatever their class or previous manner of life, took up the burden of these new and straitened circumstances — competing with the Dutchman at his own business and on his own soil — in the same spirit. Bradford alludes in a few significant words to this stress of their life in

Holland, when he says, "Old age began to steal upon them, and their great and continued labors, with other crosses and sorrows, hastened it before the time." Especially does he show how this expectation concerning life was woven into the very fibre of the children as well as the parents: "For many of their children, who were of the best disposition and most gracious inclinations, having learned to bear the yoke in their youth, and being willing to bear part of their parents' burden, were oftentimes so overpressed by their heavy labors, that, though their minds were free and willing, yet their bodies bowed under the weight, and became decrepit in early youth, the vigor of nature being consumed in the bud." How thoroughly these men were understood to belong to the class which expects to give an equivalent for all it seeks appears in the additional statement, that "though most of them were poor, yet there were none so poor but, if they were known to be of the English congregation, the Dutch tradesmen would trust them in any reasonable amount, . . . and this because they had found by experience how careful they were to keep their word, while they saw them painful and diligent in their respective callings."

If, during this early discipline at home and their residence in Holland, they had been impelled to pay full price for all they secured, they expected to have to do the same in order to get to America, and in order to live, when there. The trading company under whose auspices they were obliged to go out virtually exacted, as Laban did of Jacob, the labor of seven years for sending them forth. On one occasion, when the company sent them supplies, an advance of seventy per cent was charged the colonists. At another time, money having been lent them, instead of six per cent, the regular usury in England, forty-five per cent was required.

On arrival, we all know they could not have expected to secure any substantial advantages from the country without giving a full equivalent. No harvests were to be raised off that thin, rocky, rooty soil without work. Many of us, after long residence by the deep bottoms of the interior, or in the rich valleys of the Pacific slope, have climbed those hills at Plymouth and in its neighborhood, and noted how uneven, hillocky, rough, even now, are the fields which lie about. The sight — with a full tide in the Bay, the busy manufacturing village below, the signs of small, but careful and friendly culture here and there, and the associations of two hundred and fifty years inspiring one — was beautiful to us; but we could not help feeling that for those men and women who landed houseless in freezing and bleak December there could have been nothing attained except by unremitting and wasting toil. We need not wonder that they worked on Christmas day; what we should admire is that they could afford to rest on the Sabbath. When there were only seven men well enough to care for the sick, there was work to do, we may be sure. What should we expect

other than that in the early spring, one of these seven, and he the Governor, should come out of the field, where he had been planting, and lie down to die in the delirium of over-work and over-care?

Surely it was incidental to such a schooling that the Forefathers should be men who expected to give a full equivalent in money, or handiwork, or exchange, or thought, for all they sought to secure from each other or their fellow-men. Even the corn which they accidentally uncovered, and of which they took, when they made their first experimental tour around the hills of Truro, was paid for afterwards; they had taken particular pains to find the Indian owner, that they might pay him.

But it was not schooling only, or chiefly, which gave this character to the Pilgrims as men of business. They had in their make-up at the outset, and all this schooling tended to confirm it, this principle of life. In their view it was not fit that a man, bearing God's image, should lie about waiting for something to turn up to his advantage. If the man wants anything, let him up and earn it. Let him try to deserve what he receives. They scorned to be beggars. They disliked dependence. They grumbled not if they were not uniformly successful. They did not sit down and wonder and complain that others did not wait upon them. They were not forever scheming how to get along without effort, how to get things without paying for them, or by paying for them less than they were worth; but by economy, industry, forethought, self-denial, study, patience, to be able to acquire good things at their full price.

We have said that the Forefathers were men of business and men of religion. They were business men in their religion. If they had the spirit which led them to expect the advantages of the present life only at the full price, they had the same sort of feeling respecting the advantages of the eternal life.

It was a staple point in their theological training, — indeed, they felt it in the very quick of their grateful affections, — that eternal life is a gift of grace. They had no idea that anything they might do would be of equivalent worth with the everlasting favor of God. But they saw just as clearly that no sinner could actually receive the Divine gift through the bleeding hands of the Redeemer without that instant being impelled to assume a service which should comport with the value of the gracious gift. Whenever any one of these Pilgrims had begun to debate the question of receiving the religion of the Puritan, one great objection confronted him at once, — it will cost so much. Take, for instance, the case of Bradford! When he was but a child he came to himself and knew that he needed the provisions of redemption. But he had in prospect a comfortable estate. His uncles, who had care of him, would scoff at his singular views. Those views, if he should adopt them, would make his residence in England un-

comfortable, probably dangerous. They would involve his companionship thenceforth with a small and despised set of men. Yet he came to a deliberate and intelligent resolution to accept of the condemned religion. In answer to his uncles, he writes, "I am not only willing to part with everything that is dear in this world for this cause, but I am also thankful that God has given me a heart to do, and will accept me so to suffer for him." This young Englishman has had revealed to him the worth of his God; he is willing, nay, he is even thankful, to receive that worth at whatever price its reception may involve.

Especially when the religion of the Pilgrims figured itself to them as the Lord's warring kingdom in a hostile and evil world, did they expect to bear their full share in its charges. It was a great part of their religion to pray for that kingdom's extension. To extend it in the wide, waste continent of the New World was one principal motive to them to undertake the costs of their emigration. They were not so mean, so loosely put together, as to sit praying for that which they would not take pains to secure otherwise. Robert Cushman was among the foremost furtherers of the colony. "I confess," wrote he, "I know many in England having notable endowments and might do great good, . . . and yet through fleshly fear, niceness, straightness of heart, &c., sit still and look, and will not hazard a dram of health, nor a day of pleasure, nor an hour of rest, to further the knowledge and salvation of the sons of Adam in the New World. . . . Now what shall we say to such a profession of Christ to which is joined no more denial of a man's self!" Robert Cushman and his fellow-pilgrims had no such conception of religion. When men said, "This enterprise is perilous and difficult," their answer was, "All great and honorable actions are accompanied with great difficulties, and must be both undertaken and overcome with answerable courage." They knew that their religion would cost them heavily; but in the eyes of their appreciation it would be worth more than it should cost themselves.

This trait in the Pilgrims' character, that they expected neither the small nor the large advantages of this life or the next without proportionate, equivalent exertion, lay at the foundation of their success, and has made New England business and New England religion the wholesome and thrifty and sterling things they have been for two hundred and fifty years. Our Jubilee year should teach anew the grand lesson.

On all sides we hear the remark made by sober and thoughtful observers that there is a marked degeneracy among the younger men of business. They shirk work. They are eager to get property, but they are more eager to get it without labor or painstaking. They are willing to sit in a counting-room two hours, perhaps three, a day at leisure; to ride or walk about, watching the rise and fall of stocks, of bonds, of gold, of real estate; they

are ready to embark, once in a while, in a short, quick, intense voyage for the golden fleece; some of them will sit at a bar and sell cigars or liquors; multitudes invest in gambling lotteries; an army of them infest government offices for clerkships and what not, or run in the city wards or county precincts for the gifts of the dear people. What a great many find to do, and how they manage to keep up so good appearances with so little known occupation, is a suspicious mystery. The number of persons who live outright on the public, who accumulate debts in one place after another, without presuming to offer payment, is appallingly large. So, also, on the one hand, while the capitalist is seeking to make money by sheer luck or niggardness, the laborers attempt to get by law the same wages for eight hours which they were wont to receive for ten. Obviously, there is a strong and increasing tendency to try to get the common rewards and even the great prizes of life without work. Such a tendency is destructive. It saps the foundations of families, societies, and states. It is the broad road to immorality and crime.

The question was asked several years ago of one who had had long experience in London missionary labors, "To what cause would you attribute the unfathomable amount of vice and crime which are known to prevail here?" The answer was, "Not Sabbath-breaking, intemperance, or any one of the stock causes to which it is customary to refer everything bad in the community; but I think the main source is the unwillingness on the part of men to give a fair equivalent for what they seek." This was a searching answer. The sons of the Pilgrims should be among the quickest to feel its truth. We should violate one of the laws of political economy if we insisted on paying high prices when we could just as honorably and easily pay low ones. Still, I have a kind of respect for that absurd and eccentric parishioner, who used to say that he always sold his cherries, and had done so for twenty years, for the same low price, "for that was all they were worth." Do we not all rather approve of that type of men which, instead of always scheming to get what is wanted at under prices, is appreciative of good things and inclined to pay well for them? This is the true Pilgrim type of men of business. It may not be the type which is oftenest represented in the novel and on the flippant stage and platform. But no one who knows the heart of New England life has failed to discover this, the original type, in all the handsome cities and beautiful towns which the fathers have transmitted or the sons have successively planted along the pathway of American empire.

Beyond question, if this trait of the Forefathers has a lesson for our times in respect to business, it has a lesson with respect to religion. The demand is strong for an easier religion. Much is said, indeed, of having a more liberal faith. But, a little oddly, that phrase means, not a faith which

is disposed to believe and love and give all it can, but precisely the opposite, — a faith which wants to get all the largess of Christ as cheaply as possible. Religion must not cost the men of these days much money, time, thought, study, prayer; it must not abridge their pleasures or gains. It is a good thing, but it must be had cheap. If investments are to be made in it, let it be in nights of great excitement, when it is going cheap and is given away. Then a good many will run their risk. But to take fast hold of instruction, to keep it as one's life; to buy the truth and sell it not, even if everybody else is selling; to maintain the self-restrained, self-denying, "painful" life, is old-fashioned, Puritanic. It costs less to repudiate, to "fall from grace." It is cheaper to have a shorter creed. Appreciation is an expensive luxury.

The story of our fathers calls us back from this drifting. It would stiffen up and ennoble our political and our religious economy by a higher principle. Instead of the maxim, pay as little as possible, haggle and chaffer to get the price of the thing you want reduced to its lowest possible figure, the example of the Pilgrims would rather teach to approve, appreciate the things which are excellent, and be glad to give all you can for them.

"THE Plymouth Colony has furnished her full proportion of talent, genius, learning, and enterprise in almost every department of life; and, in other lands, the merits of the posterity of the Pilgrims have been acknowledged. . . . In one respect they present a remarkable exception to the rest of America. They are the purest English race in the world; there is scarcely any intermixture even with the Scotch or Irish, and none with the aboriginals. Almost all the present population are descended from the original English settlers. . . . The fishermen and navigators of Maine, the children of Plymouth, still continue the industrious and bold pursuits of their forefathers. In that fine country, beginning at Utica (N. Y.), and stretching to Lake Erie, this race may be found on every hill and in every valley; on the rivers and on the lakes. . . . And in all the Southern and Southwestern States, the natives of the 'Old Colony,' like the Armenians of Asia, may be found in every place where commerce and traffic offer any lure to enterprise; and in the heart of the gigantic [West], like their ancestors, they have commenced the cultivation of the wilderness, like them, surrounded with savage beasts and savage men, and, like them, patient in suffering, despising danger, and animated with hope." — BAYLIES'S *Hist. New Plym.*, IV. 148.

FIRST CHURCH, MIDDLETOWN, CONN.

THE First Church of Middletown, Conn., was organized November 4, 1668. The colony was planted here in 1650. The next year public worship began to be stately observed. The song of the pilgrim band who woke the echoes of praise along the banks of the Connecticut, like the Jews when far removed from their home altars, was: "If I forget thee, O Jerusalem, let my right hand forget her cunning." From 1651 to 1667 Mr. Samuel Stow was preacher to the congregation. It does not appear that he was ever ordained. The initiatory steps were taken looking to his settlement, but difficulties and dissensions of so serious a nature arose that the proceedings were stayed. The General Court was invoked to afford aid, and by its authority the preacher was removed.

Mr. Stow never obtained a settlement. He spent the close of his life in Middletown as a private citizen. The council which organized the church was constituted of messengers from Hartford, Windsor, Farmington, and Northampton. Four clergymen and six laymen were present. The articles of faith then adopted have remained, with no material amendment, during the entire existence of the church. Ten members were enrolled in the beginning. The Ecclesiastical Society, coextensive with the town at that period, united with the church in requesting Mr. Nathaniel Collins to take the pastoral charge of the church. He was ordained and installed on the day the church was organized. The terms of the call promised him an assistant if he should find his work too laborious. He never exacted the fulfilment of the promise. His ministry was one of great harmony and prosperity. His pastorate continued a little more than sixteen years, when he died. He was born in Cambridge, Mass., and graduated at Harvard, 1660. Cotton Mather says of him: "The church of Middletown, upon Connecticut River, was the golden candlestick from whence this excellent person illuminated more than the whole colony; and all the qualities of most exemplary piety, extraordinary integrity, obliging affability, joined with the accomplishments of an extraordinary preacher, did render him truly excellent." He had one son, Rev. Nathan Collins, pastor of the church in Enfield, Conn., from 1697 to 1756, when he died aged seventy-nine years. Down to 1662 the public religious services were held under the inviting protection of a branching elm, which long stood the pride and guardian of the village. The first church edifice was built of logs. It was twenty feet square, ten feet from sill to plate, and was enclosed with palisades, for a safeguard against the Indians. This house stood eighteen years, and accommodated a population drawn from an area now represented in

thirty different congregations. In this house Mr. Collins was ordained, and preached eloquently for two years. Worshippers were liable to the attacks of the red men. The sachem of the neighboring tribe resided at a little distance, and could rally his warriors at any hour. So, while the gospel of peace was proclaimed in-doors, the faithful sentinel kept watch for the foe at the door.

It was the custom of the church to *ordain* deacons; to give certificates of membership to those members that might be from home for a limited time, as a passport to privileges where they might sojourn; and to regard the baptized children of the church as actual members, and entitled to privileges.

Following the death of Mr. Collins, the church remained vacant more than four years. Mr. Noadiah Russell, having received and accepted a unanimous call, was ordained October 24, 1688. He was twenty-nine years old when settled. He was born in New Haven, youngest child and only surviving son of William and Sarah Russell. He lost both his parents when about five years old. His father designated by will the person to be his guardian, and requested "that his son be devoted to God in the way of learning, being likely to prove a useful instrument in the good work of the ministry." He entered Harvard College in 1677. His available funds were early exhausted. He held the title to real estate of considerable value in New Haven, but was not of age to dispose of it. This, however, was his only source of revenue. The General Court was petitioned in his behalf for liberty to sell. This was its decree: "The Court do judge it more advantageous to the said Noadiah that his house and lands be sold for the bringing him up in college learning, than to leave his learning and enjoy his house and land; he being likely to prove a useful instrument in the work of God." On his graduation he was appointed tutor in the college, where he remained two years, prosecuting his theological studies at the same time. Many invitations were extended to him to settle in the work of the ministry. At the end of his "try all" period, in Middletown he had a unanimous vote. In addition to the stipulated salary, the society promised to provide a house for his use, and subsequently made him a donation of land. To meet the salary, the town vote "gives him one hundred pounds clean, current county pay yearly, and it warns the inhabitants, when they shall think it is the most convenient season, to bring to him his supply of wood, and it is expected that every one that hath a team shall bring one load, and such as have no team shall assist by cutting, so that as much as possible can be done in one day; but there shall be no compulsion heaped upon any one." His pastorate continued twenty-five years, and terminated with his death, which was an occasion of profound sorrow throughout the colonies. There were published many memorials of him in the quaint style of the day; this, for example:—

"His virtue rare, in this our cloudy night,
As stars in azure sky, they shined most bright.
His speech was sweet, and aspect well might win,
But greater, richer beauty lay within.
His head with learning, prudence, holy art;
Firm faith and love, humility his heart,
Peaceful and meek, but yet with courage stout,
Engaged the fiend and did him sorely rout."

In 1680 a new church edifice was built. The vote of the town authorizing the erection decided that the building should be 32×52 , fifteen feet stud. In that small edifice all the inhabitants of the town worshipped twenty-five years, and most of them a much longer time. Educational interests were under the watchful eye of the ministry then. Noadiah Russell exerted his share of influence in that direction. He was one of the ten original founders of Yale College; an active member of the synod of twelve clergymen and four laymen that met at Saybrook, September 20, 1708, and sent forth to the world that platform of doctrine that has exerted so wide-spread an influence upon the churches.

William Russell, the oldest son of the former, was called to succeed his father in the pastorate during the second year of the vacancy. He was ordained June 1, 1715. The record of that transaction is as follows, in the main: —

"William Russell, being formerly called by a unanimous vote to the work of the ministry by the people of the First Society, was at their desire ordained pastor of the church by the Rev. Mr. Timothy Stevens, and Mr. Thomas Buckingham, and Mr. Stephen Mie, and Mr. Nathaniel Chauncey, their messengers approving."

Mr. Russell, junior, was a graduate of Yale College. He studied theology with his father, and was distinguished in the ministry as a man of rare excellence. Endowed with eminent talents, possessed of varied learning, his influence as a preacher was very great. He had profound religious thought and a true spiritual life. Dr. Trumbull says, "He was a gentleman of great respectability for knowledge, experience, moderation, and pacific measures on all occasions." Whitfield pronounced him "an Israelite indeed, who has been long mourning over the deadness of professors." During his ministry a new church edifice was erected, and, inasmuch as the parish had been divided, — Upper Middletown (now Crammer) and East Middletown (now Portland) forming separate congregations, — the new church was removed considerable distance southward from the old site. There was a warm contention in reference to locality. They finally resigned the decision to lot. The stake was struck according to agreement, when lo! the designated spot was just where not one of the contestants desired it. But

so firm was the conviction that the ordering was of God, that all parties acquiesced as gracefully as possible. This church edifice was sixty feet long, forty wide, two stories high, furnished with spacious galleries. In later years it was enlarged by the addition of eighteen feet to each side. As thus complete, one of the pastors has delineated it: "It was almost sixty feet square, of ancient appearance, and very ill accommodated for the advantage of the preacher; the shape, the beams and pillars, and the entire architecture, position, and structure of the several parts being such as very much to obstruct rather than in any manner to assist the voice." William Russell preached in that building during his entire pastorate of forty-six years to a day, during which time more than three hundred joined the church. The entire period from the ordination of the father to the funeral of the son being three quarters of a century. Their sepulchres and their monuments are side by side on the bank of the Connecticut, but the moulding influence of their life-work in the church, and State, and the republic of letters cannot be defined.

The next pastor of the church was Enoch Huntington, ordained in 1762. He was early distinguished for ripe scholarship, and was a very popular preacher. He had been a successful teacher of youth prior to ordination, and instructed during his ministry in the classics and theology. Many clergymen, prominent in their day, were trained by him. He continued to labor in the ministry until broken by the infirmities of age. At his request an effort was made to settle a colleague, but it proved unsuccessful, and he died in full charge, at the close of a pastorate of forty-seven and a half years. In his old age he saw a new church edifice erected, the one now standing, at the age of seventy years, on the most eligible site on Main Street. On the occasion of the erection of this building a new site was chosen, and as the decision by lot had been so unsatisfactory on the former occasion, they concluded, at this time, to make their appeal to the courts. The new house was regarded as a model of perfectness in its day. The church was furnished with the square pew, with no arrangement for heating except the hand stoves. And so great was the objection to any other mode of heating that, when many years later an effort was made to introduce permanent stoves, the Society gave liberty to individuals to do so at their own expense. After a fair trial the stoves became as popular as the preacher, and were maintained at the expense of the congregation. As the prisoner notched his stick to keep note of time, so religious societies mark progress by their votes. In 1811 it was voted that the treasurer take notes for the sum at which each pew shall be bid off; payable in six months from date, on interest after due. In 1814 the galleries were ordered to be altered so as to accommodate the singers. The same year a committee of eighteen persons were appointed to keep order in the gallery. Query,

How much had this church vigilance-committee to do in keeping the galleries empty in later years? The choir was early introduced in the place of congregational singing, and the music was said to have been very fine. In 1771 the elder President Adams had occasion to worship in the congregation. He is reported to have said: "I heard the finest singing that I ever heard in my life. The front and side galleries were crowded with rows of lads and lasses who performed all their parts in the utmost perfection. A row of women, all standing up and playing their parts with perfect skill and judgment, added a sweetness and sprightliness to the whole which absolutely charmed me." An organ was introduced to aid the service of song in 1845, and became an object of attention at the annual meeting. "Voted, That the preludes and interludes in the organ be dispensed with," ten for, nine against. This vote shook the foundation of things. A special meeting of the Society was called to deliberate in regard to the obnoxious resolution, and finally the Society rescinded it. Since which time preludes and interludes have been at the discretion of the organist! Mr. Huntington was somewhat of a poet, and an elegant Latin scholar. As a fellow of Yale College he had favorable opportunities for intercourse with literary men. To add to all his natural endowments and other acquisitions, he seems to have been eminently holy, which made his work prosperous in the Lord. He was succeeded by Rev. Dan Huntington, a native of Lebanon, an Alumnus of Yale, and who had been pastor in Litchfield before coming to Middletown. He was installed September 20, 1809, and was dismissed January 22, 1816; the first instance, during the long existence of this church, in which a pastor had not died in office. Mr. Huntington's preaching was thought, by some of his hearers, to have been modified by those views in theology which placed his later years on the side of the Unitarians, though his dismission does not seem to have been occasioned by any such considerations.

Mr. Chauncy A. Goodrich was the next pastor. He was ordained July 24, 1816, and was dismissed on account of enfeebled health, December 23, of the following year. He entered immediately upon the duties of professor in Yale College. He was greatly beloved during his short pastorate, and subsequently gave a long life to the interests of the church and the college with which he was connected.

Mr. John R. Crane, a native of Newark, N. J., a graduate of Princeton College and Andover Seminary, was the seventh pastor of the church. He was ordained November 4, 1818, and continued to hold the place until his death, which occurred August 17, 1853, leaving an honored and successful pastorate of nearly thirty-five years. He holds a place in the list of worthies in the "Annals of the Pulpit," by Dr. Sprague, where it is recorded of him: "He was eminently devoted to the interests of his flock, and enjoyed in a high

degree their confidence and good-will." Early in his ministry the Sabbath-school cause was awakening attention in the community. Before other congregations took hold of the work it was begun here. Individuals from other denominations came in to help, there being no work of the kind at home. At first the school was held independently of the church in the lecture-room, and was eyed with a good deal of suspicion. At length the parish took up the matter and voted, "That this church approve of the Sabbath school now kept in the lecture-room, and that for the accommodation of said school, the intermission between the two services on Lord's day during the winter be the same as in the summer." Other changes were made, from time to time, to facilitate this department of Christian work, though the congregation has never deemed it wise to give up one of the sermons for the school.

The First Church of Middletown was the pioneer in those public educational movements which finally resulted in the free-school system, and is now offering the graded system to all the larger villages and cities with such happy results on society at large.

There was a watchful eye toward the public weal in another direction. The religious society of that day, church, and State generally being identical, was an industrial hive which would not tolerate drones.

This record exhibits the spirit of the hour: "Whereas A. is now residing at B's, and he has been warned out of town by the selectmen because not received as an inhabitant, the said B. hath entered into an obligation, his heirs, executors, administrating, in a recognizance of one hundred pounds current pay of this Colony, that he the said A. shall not be chargeable to this town from this time." After a few months' vacancy in the pulpit, following the death of Dr. Crane, he was succeeded by his son, who had been connected with the legal profession until a short time previous. He was ordained June 11, 1854, under a very strong opposition, which greatly weakened the numbers in the congregation, and discouraged many who remained, and inflicted a wound in the church which is far from being healed at this late day. He was dismissed, himself discouraged, April 15, 1856. All the persons here named as once pastors of this church have gone to their reward. With three exceptions, all died while pastors. With two exceptions, they sleep with the flock to which they broke the bread of life. In two instances father and son sleep side by side. The writer of this sketch is the only surviving ex-pastor of that church hoary with the age of more than two hundred years. May the coming years be as honorable and serviceable to the cause of Christ as the past have been!

JEREMIAH TAYLOR, D. D.

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GOD IN THE OLD TESTAMENT.

It has been common for a long time for unbelievers to institute invidious comparisons between the God of the Old Testament and the God of the New. One would suppose that the latter was an entirely different being from the former. We are told that the God of the Old Testament was the product of the imaginations of men filled with traditions of heathen deities, which they embodied in a monster, severe, unrelenting, wrathful, passionate, cruel, — shocking the noble and exalted ideas which are indigenous to our nature, and crossing our natural estimate of what is right and just.

We are told that if such a being was ever needed by our uncivilized ancestors to hold them in check in their lawlessness, it was time long ago to have him vacate his throne, and yield his place to one more in keeping with the advancing civilization of the ages. We certainly cannot live under such an administration now; for he was as ignorant and narrow as he was severe and tyrannical.

His account of the creation would not be considered a respectable paper to be read in a scientific convention of to-day. He was simple enough to think the earth was flat and stationary, and the heavens hung with lights for the convenience of man; and of the light which modern science throws upon the time and manners of creation, and the wonders of modern discovery in all that relates to the earth and heavens, he was most profoundly ignorant. In his dates as to the origin of the earth and of man he is some millions of years in error; and the story of Eden, together with constant erroneous allusions in later writings addressed to the credulity of men, show that he was possessed of a degree of assumption which may well strike modern men with astonishment.

Furthermore, he was not humane. He ignored almost the whole of mankind, selected an insignificant people as his own, and governed them so rigidly that they often broke away from his grasp, and utterly refused him the loyalty he sought.

If such a God as this was to be endured in the ancient times of ignorance, when thought moved slowly and locomotion was limited, and faith was childish, he can no longer rule over men of the nineteenth century, — the age of railways, and steamboats, and telegraphs, and tunnels, and ship-canal, when Reason asserts her ability and right to answer all questions which can be proposed.

Why, even Christianity is now left behind, and its narrow claims to be the only true religion are no longer tenable. It must take its place in the

long procession as only one of many religions, and its author be classed in the halls of science as a Galilean peasant, whose narrow Jewish prejudices unfitted him for anything more than a local reformer, who must give place in history to wider and wiser men.

After listening to such sentiments as these, we seem to hear, breaking in upon the modern infidel assemblies, the voice of the Almighty proposing such questions as these for their consideration: Where wast thou when I laid the foundation of the earth? Who shut up the sea with doors? Have the gates of death been opened unto thee? Hast thou perceived the breadth of the earth? Where is the way where light dwelleth? Hast thou entered into the treasures of the snow? Hath the rain a father? Canst thou bind the sweet influences of Pleiades or loose the bands of Orion? Who can number the clouds in wisdom? Who provideth for the raven his food? Gavest thou the goodly wings unto the peacock? Hast thou given the horse strength? Doth the hawk fly by thy wisdom? Doth the eagle mount up at thy command? Hast thou an arm like God? Canst thou thunder with a voice like him? *Shall he that contendeth with the Almighty instruct him?*

These questions, so sharply drawn, are not the vague, indistinct impressions made by nature upon a sensitive mind, but inquiries made by a personal Being, who shows himself familiar with the earth and heavens, with bird and beast. No less a personage is he than the God of the Old Testament himself.

Now we admit that in the records of the ancient Scriptures we find, here and there, formidable difficulties in harmonizing events with the Divine benevolence and the spirit of the Author of Christianity. It is true that in those early times "penalties hung low" over the heads of transgressors. There seems occasionally to be severity in the treatment of men by the Almighty, such as in the summary punishment of our first parents; the flood; the destruction of the cities of Canaan; the crushing blows which came down on individuals and communities for seeming trivial acts of disobedience. But, after all, we firmly claim that the candid reader finds much in every part of the Old Testament to favor the belief that God was tender, affectionate, discriminating, long-suffering, merciful to the well-disposed; and often very lenient towards the wicked, showing rather a disposition to win them by promises and encouragement than to visit upon them deserved punishment.

Let us look upon the God of the Old Testament in the light thrown upon him from almost every page of the Hebrew Scriptures, and see if the features are not softened, and the hitherto stern countenance tempered to beauty and attractiveness by mercy and love.

Hardly had the taste of the forbidden fruit left the mouths of Adam and

Eve before the promise was given which was a gleam of light across the heavens made dark by sin. The naked and sinful pair were first supplied with clothing by the handiwork of God. The first murderer was protected against the vengeance of his fellow-men by a mark set on him by God, which man dared not disregard. The flood was brought upon the world only when the earth was filled with violence, and a warning of one hundred and twenty years was given, — long enough, it should seem, for all men to repent and return to obedience if they would. When the sad work was done, lest fear of another deluge should make the race unhappy, a promise was given that no other flood should visit the earth, while the bow hung peacefully on the dark cloud as a brilliant seal to his promise.

Hagar, fleeing from the cruelty of Sarai, is spoken kindly to by God, comforted and sent back to her master's house, and afterward, when she and her child were near perishing, God appeared for her help with sustenance for the body and promises for the soul.

God visits Abram and partakes of his hospitality with all the genial familiarity of a personal friend. They covenant together like man and man. When Abram pleads for Sodom, how lenient the Divine One in yielding to every request; and who dares to say that if Abram had reduced the number from ten even to two or one the city would not have escaped its fiery doom? When Abraham sent his aged servant to Mesopotamia to obtain a wife for Isaac from among his own kindred, God favored this purely domestic mission, answered the prayer of the servant, and furnished Isaac a fair and virtuous maiden for his companion.

God remembered his covenant with Abraham, Isaac, and Jacob, concerning their posterity when that posterity were slaves in Egypt; and was moved by their groanings under heavy burdens to provide for them relief. Even in sending the plagues upon Egypt in order to secure the release of the Israelites, he shows great forbearance, yielding to the repeated requests of the king, and removing the plagues to give him an opportunity to consent to the departure of Israel. After the wonderful deliverance of the Israelites from the Egyptian army at the very outset of their journey towards Canaan, God exhibited the kindness, gentleness, and tender regard for their welfare which characterized his dealings with them during all their wanderings. Human patience and forbearance fade out when contrasted with such divine forbearance as this.

The first water they came to in the wilderness was bitter, and while they were murmuring God gave directions how to make the waters sweet. When the remembrance of the flesh-pots of Egypt crowded out the memory of the burdens they bore God sent quails and manna to supply their wants. When thirst parched them the rock opened to them the refreshing stream.

Even in the giving of the law its stern requisitions were tempered with appeals to their gratitude and promises of great blessings to the obedient. "I am the Lord which brought thee out of the land of Egypt" was the preface, and the dutiful child was to have a long and happy residence in the goodly land flowing with milk and honey. In keeping the Sabbath, they are only doing what God imposed upon himself; and while declaring that he visited iniquity upon man, he must say in close proximity, that he equally showed mercy to thousands of the loving and obedient. When the great Lawgiver found the people bowing down to a golden calf while yet the thunders rolled over the hills and the lightning flashed before their eyes, and was disposed to destroy them, how quickly did he respond to the earnest plea of Moses to spare them.

We see in the character of the laws given for the government of the Jewish people the qualities in God which we are aiming to exhibit, but which are usually withheld from the God of the Old Testament.

The two degrees of murder are laid down with all the discrimination which marks the most modern and enlightened legislation. Damages to be awarded between man and man for injuries done are noticeable for a strict regard to equity and right. In a personal altercation, the injured party was to be made as good as before at the expense of the injurers. If a man was gored by an ox, the point must be established whether or not the owner knew this to be a habit of the offending ox. Restitution must be made if a beast feed in, or a fire burn, a field belonging to another. A stranger must be well treated, "for ye were strangers in the land of Egypt." No widow or orphan must be deprived of any right, for "I will surely hear their cry." Money must be lent to the poor without interest. A garment pledged must be returned before sundown. No gift must be taken by a judge lest it cause him to err in judgment. An enemy's beast must be returned as if it was a friend's.

Every seventh year the land must lie idle that the poor may eat. If a man was too poor to bring a lamb, he might bring for his offering a pair of turtle-doves or two young pigeons. If too poor to afford these, a little fine flour was accepted in their place. In time of harvest, the corners of the field were not to be gleaned, nor all the grapes gathered in the vineyard; but some were to be left for the poor and the stranger. The wages of the laborer must be paid at the close of every day. The deaf and the blind were protected from injury by special enactments. Men were to rise up before the hoary head, and honor the face of the old man. Places of refuge were provided for those who had unwittingly taken the life of another, that they might be protected from private revenge. An animal, if found straying, must be returned to its owner. A battlement must be built around the roof of a house, lest any fall to the ground while walking there.

Even-handed justice was to be dealt to poor and rich, small and great, alike. The fatherless, widow, and stranger were specially cared for. The hand was to be opened wide to the needy, and all his wants were to be met by giving or lending.

Such regulations as the above do not look like disregard of human life and human comfort. The most wide-hearted and loving of modern reformers, who feel that they must throw away the Bible as an antiquated book, certainly ought to be satisfied with such humane precepts as we have quoted. These are only specimens of the ore found in this abandoned mine.

See also the condescension of God in submitting himself to a test of his veracity. When Gideon was directed to go against the Midianites under God's promise that he should be successful, he required proof that the promise would certainly be fulfilled. A fleece was laid upon the ground, and the dew fell upon the fleece and not upon the ground. Then, as if to make assurance doubly sure, the experiment was reversed, and the dew falls upon the ground and not upon the fleece. How meekly does the Almighty submit to this exaction! He also exhibits the same willingness afterwards in saying, "Come now, and let us reason together," and "Bring all the tithes into the storehouse and prove me now herewith." A man would be indignant if you doubted his word, and required him to prove the sincerity of his promise.

How gently, but effectively, does God rebuke David for his sin in the case of Uriah. With what fatherly tenderness he fed Elijah in the wilderness, and when, in a fit of despondency, the prophet laid himself down to die, how was he aroused by a gentle touch and invited to a repast spread by a divine hand, in the strength of which he went many days. Hezekiah's prayer to God on his bed of dangerous illness did what modern scientific skill has often failed to do, — added fifteen years to his life. How willing was God, after all his trouble in getting Jonah to fill his appointment as preacher at Nineveh, to remit the punishment of their sins when they repented, for not only were there many people there, but also "much cattle."

The estimation in which the God of the Old Testament has been and is now held by good men is an additional proof that he is worthy of their love and honor. Were he such a being as he is sometimes represented to be, it would be impossible for good men to address him and speak of him in such terms of familiarity, friendship, and endearment. Listen to some of their glowing words as He is present to their thoughts: —

O God, thou art my God! My soul panteth for thee. The Lord is my shepherd. The Lord is thy keeper, thy shade upon thy right hand. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, carry them in his bosom, and gently lead those that are with young. When my father and my mother forsake me then the Lord will take me

up. He is a strength to the poor and needy in his distress, a refuge from the storm, a shadow from the heat, a judge of the fatherless and oppressed, a father of the fatherless and a judge of the widows.

Blessed is he that considereth the poor : the Lord will deliver him, keep him alive, make all his bed in his sickness. He that hath pity on the poor lendeth to the Lord. The Lord will plead his cause. He giveth food to the hungry, looseth the prisoners, opens the eyes of the blind, raiseth those that are bowed down. He giveth to the beast his food, to the young ravens which cry. Let the sighing of the prisoners come before thee. Oh ! deliver not the soul of thy turtle-dove unto the multitude of the wicked.

If it be not enough to hear such utterances from his most intimate friends, listen while he speaks for himself, and see if these are the words of a hard-hearted tyrant : —

Speak ye comfortably unto Jerusalem. Since thou wast precious in my sight thou hast been honorable, and I have loved thee. I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. Ephraim, my dear son, I do earnestly remember him still. I will surely have mercy on him. I am the Lord which exercise loving-kindness judgment, and righteousness in the earth ; for in these things I delight. For I know the thoughts I think of you ; thoughts of peace and not of evil. Thy Maker is thy husband. I will feed my flock, I will seek that which was lost, bind up that which was broken, strengthen that which was sick. I dwell in the high and holy place, with him also that is of a contrite and humble spirit.

Such expressions as these, of which the Old Testament is full, prove beyond question that there is a side of the Divine Being entirely overlooked or strongly perverted in the arguments of the unbeliever. That such representations of God are not the deceptions of the human imagination in a past age is clear from the fact that, while the whole history of the ancient dispensation is before them, many of the best minds of the present day see and appreciate these softer elements in the Divine character, so that the most spiritual Christian turns, as often as anywhere else to the Old Testament for the nourishment of the soul, as his well-worn Bible will abundantly show.

The choicest of the flock who follow Jesus in the bright sunshine and beneath the bland skies of the new dispensation as gladly follow Jehovah to graze in the green pastures and to lie down by the still waters of the old. The aged pilgrim, drawing near the close of life, not only dwells much upon the scenes of his childhood, but seems instinctively to turn to the earlier revelations of God to men, and patriarchs and prophets are among his most cherished companions, and like them he walks with God.

The charges often made of impurity on the part of the God of the Old

Testament cannot be proved. Not the slightest impurity of thought or design can be shown. The sanitary regulations made for the Jews, which were required by cleanliness and purity, are as pure as any medical treatise ever written. The commands given to the Jews relating to certain habits and practices, so far from showing a want of purity in the Author, show just the opposite. The degraded condition of the nations surrounding them made these directions necessary, thus showing the desperate depravity of the human heart, against which a holy God endeavors to guard his people. These laws are as pure as any on the statute-books of the most enlightened nations forbidding crime.

It is true, the old Testament, in describing men, tells an unvarnished tale even of the faults and sins of good men. Its ingenuousness, in recording such instead of covering them up argues the transparency of a pure mind, which, while it records, condemns. The imagery drawn from the licentious practices of God's people which abounds in some of the prophets is plainly used by a God of severe purity to impress upon the wicked his sense of their vileness, and the greatness of his mercy in going out after them to allure them back to the paths of virtue, and in opening to them again his arms and his heart of love.

We therefore claim, with great assurance, that upon a careful examination of the Old Testament with the New, it will be found that the God of the Old is the God also of the New; that it is one administration under varying forms; that Christianity is but the blossoming out of the ancient religion, the culmination of the mercy of God; and that God's justice, though held in abeyance so far as the speedy and more manifest visitations of it are concerned, is the same as of old, and will, by and by, send a "sorer punishment" upon those who reject the Gospel than was visited upon those who broke the Law.

D. E. SNOW.

BOSTON.

"THEY who truly fear thee, and work righteousness, although constrained to live by leav in a forrain land, exiled from countrie, spoyled of goods, destitute of freinds, few in number, and mean in condition, are for all that unto thee (O gracious God) nothing the less acceptable: Thou numbrest all their wandrings, and putttest their tears into thy bot-tels: Are they not written in thy book? Towards thee, O Lord, are our eyes; confirm our hearts, & bend thine ear, and suffer not our feet to slip, or our faces to be ashamed, O thou both just and mercifull God."

— JOHN ROBINSON'S *Just and Necessarie Apologie*, 72.

MINISTERIAL CHANGES.¹

THE subject of changes in the pastoral office is one whose bearings should be well understood by ministers and people. And as there are things to be said on both sides of the question, we come at the truth by candidly balancing these opposing considerations and giving each its due weight. The question may be viewed in its bearing upon the people and upon the pastor. In favor of these changes as they bear upon the people it may be said :—

That they more readily relieve themselves of an unpopular or unprofitable pastor. They are not doomed as in former years to continue a connection which is manifestly to their disadvantage, and thus lay the foundation for lasting discord among themselves.

It may be said also that there is something in human nature which is charmed with novelty; hence a new man is desired, a new voice, new address, and new ways of presenting truth. It is evident that this newness of style, manner, and countenance goes a great way in arresting attention, and also in enforcing truth. This is especially so with the less intelligent portion of every congregation. Hence the Methodists, after many years of trial, have not seen fit to alter their policy in this respect. There is a certain class of men, and some of considerable character, who do all the good they are capable of doing in two or three years. *They* evidently should rotate.

It is further said that the people get more instruction and better discourses when they hear the best sermons that a man is capable of writing. If a minister brings to a people the experience and labor of some other field he can do them more good in a given time. This, however, is very doubtful, though some allege the fact.

Opposed to these changes, so far as the people are concerned, it may be said :—

That when a people are attached to a minister it is hard and sometimes cruel for him to tear himself away from them. It leads them to suspect, in many cases, that all his professed attachment to them was untrue, and when another minister comes he is held in abeyance for a long time before he is received into their confidence and love. This is not so much the case in cities, where little is expected of a minister but to preach well; but in our country churches, where the pastor is the better part of the minister, this is pre-eminently true. How often do we hear good people say, and these people are the salt of every church, "I was very much attached to

¹ From the unpublished MSS. of the late Rev. PLINY B. DAY, D. D., of Hollis, N. H.

my first pastor, and when he was torn away I tried to love my second as well as I could, and when he left I was determined not to love another." When good people are driven to this it is a great calamity. It is a great loss to the cause of Christ. If there is anything which should be sacred in connection with our office it is the love existing between pastor and people. The change likewise imposes a very severe task upon the best members of the church to obtain a successor who will be acceptable to the people. If any persons are to be pitied next to the candidates themselves, they are the committee of the church who are to look up and introduce these candidates.

The habit of frequent changes in the pastoral relation encourages any disaffected member in a society to stir up an opposition to a good minister so as to effect his removal. He knows these removals are common, and that the people will consent to it if he can show a large minority who will vote it expedient for him to remove to some other field. Though not useful *here*, they kindly say he may be in another place.

Another evil of the system of changes is that it deprives some churches of a stated pastor no small part of the time.

There are churches within the knowledge of us all that have been destitute of a pastor one half the time for the last five years. During this time religion is usually at a low ebb.

Thus, too, by this system the church is deprived of that efficiency in the ministry which it might otherwise have. * The pastor can lay no large plans for usefulness when he thinks it doubtful whether he shall remain. The moment he makes up his mind that he shall soon leave, let the cause be what it may, he will lay his plans to reach only to the end of his ministry. If that end is to be reached in six months, he will plan for only six months, not knowing what order of ministration will be adopted after that. He will not grapple with any difficult work that needs to be done, but will turn it over to his successor.

Thus much at least may be said in regard to these charges as they bear upon the *people*.

What is their bearing upon the ministry?

It may be said, first, that these changes give time to recuperate a constitution worn down with severe pastoral labor. It is undoubtedly a great relief in a feeble state of health to change location, and to be able to use the productions of past years. It saves much wear of the nervous system to feel that one can in an emergency take an old discourse and make it acceptable to the people. Especially one feels at ease when he is abroad on extra duties. He is not continually anxious and studying how he shall meet the demands of the Sabbath. Such anxieties often take away much interest from these occasions. In conferences and councils and general

associations many ministers are sometimes painfully thoughtful of their home duties. A few good sermons, the result of former labors, held in reserve will greatly relieve one from this embarrassment.

2. A minister will sometimes work with new stimulus in new relations. He leaves behind difficulties which were preying upon him, and takes hold of his work with renewed vigor. He sees new faces, has new plans to lay, the people make their demonstrations of love and regard to a new pastor which they withhold from the old, and this awakens new energies, and causes him to put forth greater exertions. Sometimes a people who have a long time enjoyed the labor of a useful pastor feel that he of right belongs to them, and it matters not whether they express their regard or not, he will stay. He feels the want of some manifestation of this kind to encourage and strengthen him. He has it in a new field. He accordingly makes use of these fresh manifestations of interest to do them good.

A people sometimes appear wonderfully poor under a pastor of long standing, — cannot raise his salary, can give but sparingly to the cause of Christian benevolence, can make no needed repairs on a church or parsonage; but let there be a new and worthy incumbent, they suddenly grow rich, and are liberal in all these directions. This is largely owing to the power of new associations and the love of novelty. And this same retiring pastor will go into a new field and have the same demonstrations made for him there. So much, then, comes of a change.

But there is another side to this question, so far as the pastor is concerned. And first and mainly he cannot carry his *influence* with him, if he has acquired any considerable amount, into another field. It is a thought too often overlooked that "it is but little that any man can do by his own efforts to sway the public mind independent of the estimation in which he is held. It is one's established character that is the right arm of his power. One may *amuse*, he may even instruct, without a reputation for piety and true worth, but he can seldom deeply move minds in a religious direction unless he has the confidence of the public. This confidence does "incomparably more than all his personal labors, than all his instruction, and arguments, and persuasions put together." "Taking this away is like depriving Samson of his locks." "But confidence is not one of the natural attributes of man. He was not born with it. It is gradually and slowly and sometimes toilsomely acquired."¹ One must live in a community for a long time, be seen every day under a great variety of circumstances, both of prosperity and adversity, to secure the confidence of a people. He must be tempted, tried, perplexed, and go straight through all the emergencies of pastoral life before an intelligent people will give him

¹ Dr. H. Humphrey, Doctrinal Tracts.

their confidence. When once obtained his opinion is law, a wish expressed is a command. He leads them as with a cord of respect and love.

When a pastor leaves a people to go beyond the reach of his influence in this respect, he surrenders a power which he may never regain. He may be eloquent, he may be instructive, he may gain renown, but he can never have that secret power he once had with the people, at least, for years. It will be a long time before his opinions will be quoted as authority. I regard this consideration as among the very first that can be urged against frequent removals in the ministry.

Then, again, when a minister changes his field of labor too frequently he is tempted to be remiss in study. He finds a stock of sermons on hand, and if he is not a lover of study, as, unfortunately, not all are, he will fall back upon them. He will lose his habits of application, and grow weak intellectually and inefficient as a pastor.

But one of the greatest objections to these changes is the effect it has on the people in producing the conviction that some sinister motive is at the bottom. The people are feeling, to no small extent, that the ministry has become a mercenary profession; that its incumbents are bought and sold like those in the trades, and that the greatest salary, or the popular parish, or a locality in the city, are the main motives which govern the profession. This is a great misfortune, because it takes away that dignity and sacredness with which the profession is really invested. It gives men of the world a just occasion to say ministers are like other men in conduct and motive. They go where they have the loudest call; so do we. They seek popularity, their pecuniary interest; so do we. They do not make allowance for all the considerations which affect the minds of ministers, because they do not see them. But, looking upon what is outside and apparent, they judge ministers by themselves. I think this is a growing impression in the community, and a sad one. The fact is, the ministers should be a living example of all they preach, and stand before the world like their Divine Master, illustrations of the blessed doctrines they teach. They do more in this way, a thousand times, than they do by their eloquent preaching. A good minister's influence for the cause of Christ in any community is more out of the pulpit than in it. He may there excite admiration, he may give instruction, but a worthy life, a demonstration of Christianity in his example, is even more effective than these. This is a mirror in which a people may see the truth, see it acted out and applied to all the practical duties of life. What the people want most is an embodiment of truths standing before them constantly. They want to see wisdom, self-denial, devotion, faith, hope, cheerfulness, endurance, and patience, all acted out in real life. They obtain more good from this than from all the discussion of religious truth.

The following may be regarded as good reasons for a minister's removal from one field of labor to another, namely, —

When his *health* may require it. He may find great relief in a change when he finds himself unable to write only a part of the sermons required.

When his *salary* is inadequate, always considering that strict economy must accompany any salary to make it competent, considering, also, whether the people are doing all they can to aid him, so as to claim, on his part, a corresponding sacrifice.

When there are such difficulties in the parish as to make it sure that his usefulness will be permanently impaired.

When the *health* of his family requires a change.

When in good judgment he can fill a wider and more important field of labor. Such may be good reasons for a change.

The following are reasons against such changes: —

When a minister's ambition leads him to want a better place for personal reputation.

When he has a little trial which he hopes to be rid of.

When he is actuated by the novelty of a change.

When he desires to be near a city to enjoy its advantages.

THE Mayflower on New England's coast has furled her tattered sail,
And through her chafed and moaning shrouds December's breezes wail;
Yet on that icy deck, behold a meek but dauntless band,
Who, for the right to worship God, have left their native land;
And to this dreary wilderness this glorious boon they bring, —
A Church without a Bishop, and a State without a King!

Those daring men, those gentle wives, say, wherefore do they come?
Why rend they all the tender ties of kindred and of home?
'T is Heaven assigns their noble work, man's spirit to unbind;
They come not for themselves alone, — they come for all mankind;
And to the empire of the West this glorious boon they bring, —
A Church without a Bishop, and a State without a King!

Then, Prince and Prelate, hope no more to bend them to your sway, —
Devotion's fire inflames their breasts, while freedom points their way;
And in their brave heart's estimate, 't were better not to be,
Than quail beneath a despot where the soul cannot be free;
And therefore o'er a wintry wave those exiles come to bring
A Church without a Bishop, and a State without a King!

And still their spirit, in their sons, with freedom walks abroad;
The BIBLE is our only creed, our only sovereign, GOD!
The hand is raised, the word is spoke, the joyful pledge is given, —
And boldly on our banner floats, in the free air of Heaven,
The motto of our sainted sires, and loud we'll make it ring, —
A CHURCH WITHOUT A BISHOP, AND A STATE WITHOUT A KING!

REV. CHARLES HALL, D. D.

SUPERIORITY OF THE CONGREGATIONAL CHURCHES.

GOVERNMENT is the problem at which the peoples of the earth are now at work; and they will not stop until they have reached the true solution. Respecting civil government it is with them wholly a matter of experiment. The regal form is worn out by long trial; the divine right to compel the many to support and obey the few who were born to rule is a dogma fit for the ignorance of Dark Ages, but not for that coming period of human rights and liberties, the dawn of which has already risen upon us. Our own Republic seems ordained of God to be the guiding star of the nations into that "government of the people, by the people, and for the people," which we are proving to be the freest, the most united, the strongest, the purest, and the most efficient of all forms of government. Kings and emperors learn hard, to be sure; but the people are strong, and will soon compel them to yield their thrones to popular governments.

In ecclesiastical government there is, however, no need of experiment; for God has given us both the idea and the model of the Christian Church; and all the churches have to do is to return to this divine idea and model. The round of ambitious experiments, in which for sixteen centuries the churches have wandered, has not proved that human ideas and models are, in the particulars for which the Church was instituted, superior to the divine. Here we might rest the argument, in a previous number of this Quarterly (January, 1869), on the question, *Will the coming Church be Congregational?* but for the absurd claims that human ideas and models of the Christian Church are better than the divine. These claims, though not directly made, are ever assumed when the scriptural polity of the churches is either rejected for some other or opposed as loose and efficient. It becomes necessary, therefore, in order to correct false views and practices, to show in several particulars the superiority of the divine idea and model of the churches over all others.

1. *This divine idea and model give the greatest measure of liberty to the churches.* For by them each local church manages its own affairs as it pleases, — adopts its own creed, elects its own officers, administers its own discipline, works and worships in its own way, — subject only in the more important matters to the advice which the fellowship of the churches imposes; but subject always, in all its doings, to the revealed will of its risen Head, Christ Jesus. Greater liberty than this no organization can possess. As one citizen or nation is independent of other citizens or nations, so is each church of Jesus Christ independent of all others; but as no man or nation can rightfully sever all connection with others without cause, so also of the

church ; it can rightfully withhold Christian fellowship only from those congregations which, having denied the faith, are become synagogues of Satan. Its liberty is not that of isolation, of strict independency, but of Congregationalism. Neither is its liberty without law, which is license ; but it is a liberty under law, which is true freedom.

2. *This divine idea and model give also the greatest measure of unity to the churches.* Unity may be either internal or external or both ; either voluntary or compulsory. There may be a real unity where there are few or no signs of it, as between all true disciples of our Lord. There may be external unity, where there is no oneness of faith and life, as in a church containing infidels and saints. And there may be both external and internal unity, as in the coming Church. Unity may arise also from the action of the one Holy Spirit upon believing hearts, as in the voluntary fellowship of Christian with Christian, and church with church ; or it may be only the unity of sheer force, of compulsion, as in the Papacy in its palmy days. Now the greatest measure of unity is found where the internal unity of the spirit freely develops itself into external signs of Christian fellowship, where no compulsion, but that of life and love, is used to make the kingdom of God one. The compulsion of sword and fagot can never secure unity in the Church of God, for it is foreign to the idea of the Church, and, moreover, it has been tried sufficiently and failed. If the Church of Rome, armed with supreme spiritual and temporal power, revered and obeyed by peoples and rulers even unto bloody wars in defence of the faith, could not compel the Church to be one organic body ; certainly now, when the spirit of liberty is abroad in the world, when no people and few rulers fear the wrath of any ecclesiastic, though he claim to sit in the chair of Peter, and to "be the gate-keeper of Heaven," no church organization can hope to compel a universal assent to its dogmas or participation in its communion. The history of all centralized church organizations proves conclusively that no compulsion but that of the grace of God in the heart can ever make a united church. Compulsion is the enemy of Christian liberty. Where one is the other cannot be. Compulsion has failed to make the churches one. Hence whatever unity the churches of Christ possess must be internal, and its outward signs voluntary ; a spiritual union of all believers freely expressing itself in appropriate outward signs of fellowship, counsel, and co-operation. This is the oneness for which Christ prayed, of which the apostles wrote, after which the renewed heart has longed in all lands and ages. This is the unity of the apostolic churches ; the only unity which the household of faith has ever enjoyed, or ever can enjoy ; that true unity which does not seek to lord it over any portion of God's heritage, and which, therefore, does not drive any into opposition, in order to enjoy their liberties.

But this internal spiritual unity longs to manifest itself in outward signs of union ; and there is ample room for it to do so in friendly conferences and advisory councils, which are the simple meetings of the churches themselves through their delegates, and which are destitute of all ecclesiastical authority. In them the Christian heart fitly and fully expresses the oneness of the kingdom of God, the brotherhood of the saints. In them Christian counsels with Christian, church with church, respecting things of mutual interest ; recognizing no master but Christ ; for all they are brethren. Agreeing on all the grand essentials which constitute an assembly a Christian church, and allowing to each church perfect liberty in other things, there is no room for alienations, strifes, divisions ; there is no bar to Christian union, for all are one and equal ; there is no bar to the expression of this unity, as often and on as large a scale as may be desired. For these meetings may be stated, or occasional ; local bodies, or state, or national, or ecumenical ; thus exhibiting, now by a part, now by the whole, as often as occasion or the impulse of fellowship may require, the unity of the kingdom of God on earth. In this way the idea of unity is fitly and fully realized, the longing of the renewed heart for fellowship is satisfied, and the prayer of our blessed Saviour is answered.

This perfect measure of unity is enjoyed by the Congregational churches alone. Other denominations have marred both the liberty and the unity of the body. These churches have preserved both, by building symmetricaly upon the divine idea and model of the church.¹ And were this idea and model to become universal, the one body of Christ could exhibit its unity in ecumenical conferences and councils without detriment to the liberty of the weakest local church. No other, however, but advisory meetings of the universal body of Christ can be held, without endangering the

¹ As this statement may sound strange, perhaps boastful to some, let us verify it by facts. The departure from the liberty of the Apostolic idea towards the Papal rent the body into the Greek and Roman divisions. The Papacy, forbidding all reformation of abuses and errors, drove off the Protestants into separate and hostile organizations. These latter bodies, approaching, but not reaching, the true idea of the Church, have split into manifold divisions. The English Church, repelling reformation, drove off Puritan and Methodist. Schism has followed schism, till there are now in existence, of Presbyterians, *ten* separate independent organizations in the United States and *five* in Scotland ; of Methodists, *eight* in the United States and *five* in Great Britain. The Lutherans and Baptists too, not holding liberty in non-essentials and unity in essentials in even scale, as already shown, have fallen into divisions. But the Congregationalists in this country are not now and have never been divided into parties or conflicting bodies, but are one body in Christian fellowship and counsel and co-operation, as their benevolent institutions, missionary societies, local and State conferences, local and national councils, abundantly prove. The Unitarian apostasy does not conflict with this statement, as will be shown in due time. And what is true of the Congregationalists in this country is substantially true of those in England and Wales, if I mistake not.

liberties of the churches ; but these, allowing to each and every local body its full measure of liberty, express at the same time and in the highest possible degree, the oneness of the whole body.

3. *This divine idea and model give also the greatest measure of strength to the churches.* For all those purposes which church government and Christian union were ordained to secure, the churches founded upon the teachings of the New Testament are the strongest. To elevate the few and oppress the many, to compel men by sword and fagot into silence or submission, to stop the mouth of reformers, and thereby to shield all abominations from the searching word of God, to lord it over God's heritage, these are not the objects for which the Master gave authority to the churches, and for these neither the apostolic churches nor their modern successors have ever been strong ; but for growth in grace, for doing the work of the Lord, for evangelizing the world, for promoting true liberty and purity, for presenting an unbroken front to the enemy, for Christian fellowship and unity of the whole body, — these are the duties laid by the Master upon the churches, and for these the apostolic churches and their successors are the strongest. The proof of this is found in the fact that the idea and model of these churches are from God, and they therefore must be the best for all the ends for which they were given, and also in the facts of church history.

That the apostolic churches were the strongest for the purposes for which they were established no one can doubt, without reflecting on the wisdom of their Head and Founder. It is equally true that they declined in piety and power as they departed from their primitive ideal. And when corrupted their wrong idea and the centralized governments springing from it were strong, not for reformation, but for crushing out in blood all attempts to bring them back to their pristine idea and purity. From that day no reform could be carried, but by rending off the part reformed, so strong for evil and weak for good are these centralized organizations.

When the apostolic churches were revived again in the Congregational, they were found united and equally strong for good. They have been likened, indeed, to a rope of sand ; and such they are for oppression and wrong-doing ; but for all that is good, this rope of sand of the Lord's making is stronger than the Papal or Episcopal or Presbyterian cable that snaps asunder at every strain. This rope of sand, bound together by the almighty power of the Holy Ghost, is the divine ideal of the churches ; and it is the strongest for good and the weakest for evil of any form of polity that can be conceived ; while the monarchic and the aristocratic forms are strong for evil and weak for good, in the degree in which they depart from it. The history of other polities, with their manifold divisions, compared with this, with its early and late unity, with their corruptions

and opposition to reforms, compared with its ease of reformation and consequent purity, is ample proof of this.

4. *This idea and model give also the greatest measure of purity to the churches.* Purity is the outgrowth of Christian love in the heart, fostered by liberty and the fellowship of watch and care. Its opposite and enemy is the remnant of depravity remaining in the renewed heart, fostered by policy and interest. Under the faithful application of the truth grace will master depravity in whatever form it may threaten the Church, and make the body pure; but when policy withholds or perverts the truth the Church will inevitably become corrupt in faith and practice. Therefore in the spiritual declines which have dimmed the purity of every church, policy must not have power to stop the mouth of the reformer, or to repress in any way the revivals kindled by the Spirit of God; for, if it has, purity is lost. There must be liberty, or there cannot be purity. Since "evil communications corrupt good manners," there must be also the fellowship of watch and care, not only among the membership of the local church, but also among the churches themselves. When necessary to purity, one church or more than one must admonish another, try to reclaim it, and, if it persist in denying the faith, or in walking disorderly, withdraw fellowship from it. This apostolic course of discipline has been found to give purity where mere policy in centralized organizations would have given, first, silence, then corruption. For the great corruptions which have dimmed the glory and paralyzed the life of the churches have been shielded by policy. Policy is the dry rot of all centralized church organizations. The abominations of the Papacy have been nurtured and shielded by it. All attempts at purification have been smothered or drenched out in blood by it. History tells how heroically earnest and holy reformers, having the seal of the Spirit upon them, contended for purity in faith and practice, and how gloriously they perished in the vain effort. They were not able to rend, and therefore not able to reform, any part of the huge organization in which "the Man of Sin" has enthroned himself. The Reformation succeeded only by discarding the idea of one organic church, and separating entirely from the Romish communion. So the rankest infidelity is shielded by policy in another hierarchical church. To deal with it is to cast it out, and to cast it out is to rend the Church in twain. The unity of the body will be broken, its beauty tarnished, its political power lessened, its income diminished. So corruption is borne with till the lump is leavened. Those who attempt reform will fail; for policy opposes purity, and policy carries off the prize of power, while the Church dies of corruption. The history of all organizations founded on the monarchic and aristocratic ideas of the Church is the history, to a greater or less extent, and in proportion to their departure from the divine idea, of policy overriding purity.

Under the baleful influence of policy these organizations attempted to stop all discussion and resolutions adverse to "the sum of all villainies,"—a bishop refusing to put to vote an antislavery resolution! Under the baleful influence of policy, one of these national organizations, when our national existence was at stake, and the hand of God was upon us in terrible judgments for the sin of slavery, had neither condemnation of the sin which God was punishing, and which its bishops were defending, nor word of cheer and support for the government under whose protection they had lived and enjoyed the widest liberty. Loyal men, indeed, protested; but policy, not loyalty, ruled the majority. Their sympathies were not with republics, but with monarchies. Under the baleful influence of policy, a national religious society, whose business it is to teach by suitable publications our duties to God and men, refused to publish the utterances of God himself against the sin of slavery. These are but specimens of what policy, enthroned in the idea of organic church unity, has done against the purity of the churches. It would have prevented, if it could have done so, all reforms. The majority it has actually suppressed. Those that have succeeded have generally been compelled to rend the Church or go down, too, in blood. Now that the spirit of liberty is working so mightily, ecclesiastical as well as civil rulers yield, rather than endanger their comfortable positions, or rend the body; but now, as in the past, the spirit which animates and governs these centralized organizations is policy, and policy has ever been, is now, and ever will be, the enemy of purity in the churches.

In the churches of the divine idea and model, policy has little room for mischief. A man or church may be controlled by it; but neither of them can silence the preacher of the whole truth. If coldness come upon the churches, and heresy and corruption creep in, the faithful few that remain steadfast in the faith can neither be silenced nor compelled to abide in an apostate or corrupt church. Thus the surrounding apostatizing churches could not compel the Old South Church of Boston to deny its Saviour, or to receive into its pulpit an apostate minister. Neither could the apostatizing churches prevent the withdrawal of those who would not deny their Lord, and the establishment at their very doors of orthodox churches. Thus, in the Unitarian defection, the liberty of the divine ideal worked for purity. So also did the fellowship of Christian watch and care involved in the idea of the brotherhood of all believers. For the churches which stood fast in the faith sympathized and counselled with those driven out;¹ and

¹ The parishes, under the system adopted by the fathers of New England, hold the church buildings and funds, join with the church in calling pastors, raise and pay salaries &c. These parishes are distinct legal bodies, composed of church-members and non-church-members. Under this system it happened that apostatizing parishes refused

thus they all watched over and cared for one another, as brother for brother, each and all bearing unequivocal witness against corruption in faith and practice by withdrawing fellowship from such as walked disorderly. Under no other than the apostolic form of church government could this apostasy have taken place with so little damage to the number, the faith, and the efficiency of the churches.¹ If it be said that under other forms of polity, the apostasy itself would never have taken place, then we cite similar apostasies under the Presbyterian form in England and in Ireland; the present infidelity and ritualism in the Anglican Church which are neither disciplined nor sloughed off; the fact that no form of government is proof against coldness and apostasy. Spiritual decline cannot be fenced out by polity or by creed. But the purity of the churches, tarnished or lost by these spiritual declensions, depends for its recovery upon *the ease and safety of reforms within the church itself*. A centralized organic church, once corrupted and holding the ecclesiastical axe over the head of every reformer, remains corrupt, or is rent by the attempt to cast out the unclean spirits. But with the liberty and unity of the Congregational churches reforms are safe and easy. As the Spirit of God moves a member or a pastor, he has the liberty to show the others their sins; as a church is quickened into life, it may, without permission from any body, but in obedience to the Master's commands, labor in every possible way to bring the others back again to purity. Thus liberty favors purity, and that measure of liberty allowed and enjoined by the divine idea and model secures the greatest measure of purity to the churches.

5. *This divine idea and model give also the greatest measure of efficiency to the churches.* We should naturally conclude that the church polity which is at the same time the freest, the most united, the strongest, and

to join in settling orthodox pastors over churches with which they were connected. This compelled the evangelical members of the church, sometimes a part of the membership, sometimes the whole, to withdraw, leaving meeting-house and funds behind, and to organize themselves anew as a church of the Lord Jesus. Thus they were driven out.

¹ As intimated here, the apostatizing churches were sloughed off by the withdrawal of fellowship from them, *individually*. Each at its fall was rejected. Only fifteen apostatized without a division of their membership. Eighty-one churches divided, about three fourths of the whole membership remaining true to their Master and leaving house and funds behind as they went out; and about one fourth only of the church-members staying with house and funds and parish to form the Unitarian society; while thirty churches, true and faithful, entangled in a dead-lock with an opposing parish, left their house and funds behind and came out bodily, with every member true, to serve their Lord. There was strictly no division of the body, but a sloughing off of dead members. Under a less free polity there is reason to believe, from the teachings of history, these dead members would have been retained till the whole body were poisoned, or, attempting to remove them, far greater damage would have befallen the churches.

the purest, would also be the most efficient. When we consider, too, that God chose this very polity for his churches, it would be ascribing folly unto the Almighty to call it inefficient. This no one would do. Hence, when the efficiency of the Congregational polity is arraigned, it is regarded as only one of the many experiments tried in the solution of the problem of church government; in which certainly the efficiency or inefficiency of the polity is held to be a fair test. On this ground let us examine the efficiency of the polity which we adopt, to see whether it bears marks of a divine origin.

Society is organized most efficiently for all its legitimate ends when those constituting it are divided into families, each independent of the control of each and all the rest, each seeking chiefly its own welfare, each on friendly intercourses with its neighbors, and each and all subject to the laws which God has ordained for their government. Communism even with the apostles worked badly, and has ever failed; and Socialism, from the speculative Plato to the practical Robert Owen, has fared no better; for the divine unit of society is the family, and upon this the perfect social fabric is yet to be built. Again, experience proves that the very best and only sure way of provisioning a great city is to leave it wholly to private enterprise. "For instance, let any one propose to himself the problem of supplying with daily provisions the inhabitants of such a city as London,—that 'province covered with houses.' Let any one consider this problem in all its bearings, reflecting on the enormous and fluctuating number of persons to be fed,—the immense quantity of the provisions to be furnished, and the variety of the supply (not, as for an army or garrison, comparatively uniform),—the importance of a convenient distribution of them, and the necessity of husbanding them discreetly, lest a deficient supply, even for a single day, should produce distress, or a redundancy produce, from the perishable nature of many of them, a corresponding waste; and then let him reflect on the anxious toil which such a task would impose on a board of the most experienced and intelligent commissaries, who, after all, would be able to discharge their office but very inadequately. Yet this object is accomplished far better than it could be by any effort of human wisdom through the agency of men who think each of nothing beyond his own immediate interest, who are merely occupied in gaining a fair livelihood; and with this end in view, without any comprehensive wisdom, or any need of it, they co-operate, unknowingly, in conducting a system which, we may safely say, no human wisdom directed to that end could have conducted so well,—the system by which this enormous population is fed from day to day,—and combine unconsciously to employ the wisest means for effecting an object the vastness of which it would bewilder them even to contemplate."¹

¹ Archbishop Whately, *Bacon's Essays, with Annotations*, p. 321.

Thus it is seen that the divine way of feeding great cities lies through private enterprise, untrammelled by any general supervision. God has so made man that self-interest, even when reaching unto selfishness, surpasses all human wisdom in a work "the vastness of which it would bewilder them even to contemplate." Any attempt of a board of commissaries to interfere with and regulate this work would but mar the efficiency of the forces which, without interference, accomplish it in the best possible manner.

Now, why does not the same principle hold good in supplying the world with the bread of life? If London does not need a board of commissaries, why does it need a bishop? If private enterprise is the best possible agency for provisioning large cities, why are not local churches, untrammelled by the authority of presbytery, conference, bishop, and pope, by any kind of ecclesiastical authority, the most efficient agents in evangelizing the world? It may be said that London does not go hungry, but it does go unevangelized. Has it no bishop? Has it no archbishop near at hand, to superintend the work of evangelization? Indeed, have not the centralized churches, with their courts and bishops and popes, had time enough, in the long centuries during which they have superintended this work, to prove their utter inefficiency in preaching the gospel to every creature?

Reasoning from these cases, parallel in the one vital point of independent action, to the churches of Jesus Christ, we should conclude, from similar reasons, that the local churches, — the co-ordinate and independent units, the initial points of all spiritual activities, in the visible kingdom of heaven, — each inspired by the unifying Spirit, and all obedient to the revealed will of God, would attain the highest possible degree of efficiency in that very work which their departing Lord commissioned them to do. And this conclusion is put beyond question by the early and late history of the churches. What could be more efficient than the first Christian Church which, when "scattered abroad, went everywhere preaching the word," even unto Antioch and Cyprus? The early churches were confessedly Congregational in their polity, and yet their efficiency in spreading the gospel is known and read of all. The palmiest days of the hierarchical forms of church government can present no parallel with it. Even now, since the swaddling-bands in which the hierarchy had carefully wound every local church or congregation are beginning to burst asunder, under the influences which came in at the Reformation, the churches are returning again to their early activity in labors for others; and here the movers in the work are the local congregations, and not the shepherds whom false theories of the Church have elevated to power, to superintend the several folds. Of all the reformed churches, those that by careful searching came

at length to revive the true scriptural polity, stand in defence of civil and religious liberty, in works of charity, in missionary labors, in all kinds of benevolent institutions, and schools of learning and of reformation, in opposition to social and political evils, in efforts for the equality and rights of men, in the application of religion to all the affairs of men, in freedom from the corrupting restraints of policy,—in these several particulars, those churches which have adopted both the divine idea and model stand pre-eminent; thus proving, in our own day, and under strong internal and external trials, the superior efficiency of the scriptural polity.

The coming church will be free, united, strong, pure, and efficient; and these qualities all combine in largest measure in that idea and model which Jesus Christ showed unto his chosen apostles, and which they embodied in the churches they gathered. To this divine idea and model of the Church the tendency of the age is leading believers. By this same idea and model will the doctrine of the Church be settled. When that time shall come there will be one idea of the Church, one polity of the churches, one Lord and Head over all.

A. HASTINGS ROSS.

SPRINGFIELD, Ohio.

“IN all that concerned religion no innovator was ever bolder than Calvin, and at the same time less revolutionary. None was ever more scrupulously indifferent to all other aims than the propagation of the Gospel, the organization of the Evangelical Church, and the reformation of man's moral nature.

“He had too deep a knowledge of human nature not to know the secret aspiration, hidden grief, and ignoble strife which vex and torment the soul, and are found in every social condition, the most exalted as well as the most humble.

“He was one of those rare great men who are rich both in heart and intellect, and who can no more look with indifference at the fate of an individual than at that of a kingdom, and who feel for the joy and sorrow of the human heart as well as for the storms that agitate a nation. He was as deeply interested in the faith and sorrows of one simple woman as in those of all Christendom, and could apply himself as eagerly to the enlightenment of a single conscience as to the moral reformation of a whole city.”—*GUIZOT'S Life of Calvin.*

COLLEGE ALUMNI AND MINISTERS.

| Year. | Amherst College. | | Bowdoin College. | | Dartmouth College. | | Harvard College. | | Middlebury College. | | University of Vermont. | | Williams College. | | Yale College. | | Total. | |
|----------------|------------------|------------|------------------|------------|--------------------|------------|------------------|------------|---------------------|------------|------------------------|------------|-------------------|------------|---------------|------------|---------|------------|
| | Alumni. | Ministers. | Alumni. | Ministers. | Alumni. | Ministers. | Alumni. | Ministers. | Alumni. | Ministers. | Alumni. | Ministers. | Alumni. | Ministers. | Alumni. | Ministers. | Alumni. | Ministers. |
| 1816 | | | 11 | 2 | 24 | 11 | 60 | 10 | 17 | 9 | 2 | 1 | 16 | 8 | 61 | 17 | 191 | 58 |
| 1817 | | | 8 | 3 | 42 | 20 | 67 | 14 | 18 | 10 | 4 | 2 | 7 | 4 | 61 | 16 | 207 | 69 |
| 1818 | | | 19 | 5 | 28 | 16 | 81 | 15 | 18 | 13 | 4 | 2 | 21 | 9 | 67 | 19 | 238 | 79 |
| 1819 | | | 11 | 2 | 25 | 8 | 62 | 3 | 18 | 7 | 7 | 3 | 13 | 3 | 39 | 7 | 175 | 83 |
| 1820 | | | 12 | 3 | 24 | 8 | 57 | 14 | 22 | 12 | 9 | 4 | 20 | 9 | 58 | 13 | 202 | 63 |
| 1821 | | | 21 | 6 | 26 | 12 | 59 | 6 | 23 | 12 | 5 | 5 | 15 | 8 | 69 | 27 | 218 | 72 |
| 1822 | | | 24 | 3 | 45 | 23 | 60 | 9 | 26 | 15 | 3 | 0 | 13 | 4 | 77 | 22 | 251 | 77 |
| 1823 | 3 | 1 | 33 | 5 | 36 | 13 | 62 | 9 | 18 | 9 | 3 | 3 | 7 | 1 | 72 | 24 | 240 | 68 |
| 1824 | 20 | 14 | 13 | 3 | 28 | 6 | 68 | 16 | 24 | 18 | 9 | 1 | 15 | 7 | 68 | 19 | 245 | 84 |
| 1825 | 25 | 12 | 37 | 7 | 26 | 8 | 60 | 10 | 17 | 13 | 13 | 4 | 22 | 6 | 71 | 25 | 271 | 85 |
| 1826 | 30 | 18 | 31 | 4 | 36 | 18 | 53 | 14 | 19 | 14 | 14 | 3 | 28 | 13 | 101 | 31 | 312 | 115 |
| 1827 | 23 | 18 | 33 | 5 | 40 | 10 | 44 | 8 | 14 | 8 | 13 | 4 | 30 | 23 | 80 | 25 | 277 | 101 |
| 1828 | 40 | 23 | 20 | 7 | 40 | 20 | 52 | 12 | 19 | 11 | 4 | 2 | 18 | 9 | 82 | 31 | 275 | 115 |
| 1829 | 39 | 25 | 28 | 5 | 33 | 8 | 58 | 13 | 18 | 8 | 7 | 0 | 19 | 11 | 77 | 16 | 279 | 86 |
| 1830 | 32 | 25 | 20 | 5 | 31 | 10 | 48 | 9 | 13 | 3 | 4 | 2 | 26 | 9 | 69 | 15 | 243 | 78 |
| 1831 | 60 | 32 | 21 | 6 | 28 | 10 | 65 | 15 | 9 | 15 | 9 | 6 | 17 | 4 | 81 | 32 | 286 | 104 |
| 1832 | 38 | 10 | 27 | 8 | 33 | 10 | 71 | 15 | 27 | 9 | 5 | 1 | 18 | 9 | 53 | 22 | 272 | 84 |
| 1833 | 38 | 20 | 26 | 15 | 30 | 8 | 55 | 6 | 22 | 10 | 3 | 0 | 25 | 16 | 87 | 29 | 286 | 104 |
| 1834 | 39 | 20 | 35 | 10 | 29 | 9 | 50 | 7 | 26 | 14 | 2 | 1 | 30 | 12 | 65 | 22 | 276 | 95 |
| 1835 | 39 | 27 | 30 | 10 | 50 | 16 | 55 | 4 | 34 | 18 | 4 | 1 | 17 | 6 | 75 | 24 | 304 | 106 |
| 1836 | 38 | 19 | 26 | 9 | 47 | 15 | 39 | 5 | 28 | 15 | 7 | 2 | 30 | 11 | 81 | 22 | 296 | 98 |
| 1837 | 53 | 36 | 42 | 12 | 36 | 13 | 47 | 5 | 22 | 7 | 13 | 6 | 18 | 5 | 103 | 36 | 339 | 120 |
| 1838 | 42 | 19 | 31 | 11 | 42 | 11 | 67 | 9 | 40 | 14 | 24 | 6 | 23 | 8 | 70 | 27 | 339 | 105 |
| 1839 | 57 | 32 | 25 | 4 | 61 | 19 | 62 | 6 | 37 | 15 | 22 | 6 | 35 | 14 | 94 | 22 | 393 | 117 |
| 1840 | 44 | 20 | 30 | 11 | 53 | 16 | 45 | 9 | 21 | 9 | 14 | 4 | 25 | 7 | 103 | 30 | 335 | 106 |
| 1841 | 32 | 14 | 34 | 10 | 76 | 12 | 46 | 5 | 6 | 2 | 22 | 1 | 32 | 11 | 78 | 20 | 326 | 75 |
| 1842 | 28 | 13 | 30 | 6 | 85 | 18 | 56 | 7 | 14 | 3 | 16 | 5 | 34 | 14 | 105 | 29 | 368 | 95 |
| 1843 | 21 | 14 | 48 | 9 | 75 | 19 | 67 | 8 | 8 | 2 | 25 | 4 | 30 | 8 | 96 | 31 | 370 | 95 |
| 1844 | 29 | 13 | 46 | 5 | 60 | 12 | 61 | 1 | 7 | 2 | 16 | 5 | 33 | 9 | 104 | 25 | 356 | 72 |
| 1845 | 30 | 11 | 36 | 8 | 62 | 9 | 61 | 1 | 13 | 4 | 24 | 8 | 37 | 11 | 73 | 11 | 356 | 63 |
| 1846 | 26 | 11 | 34 | 9 | 28 | 8 | 64 | 7 | 11 | 3 | 21 | 2 | 31 | 9 | 82 | 15 | 297 | 64 |
| 1847 | 18 | 9 | 30 | 7 | 47 | 7 | 62 | 8 | 14 | 7 | 24 | 4 | 38 | 13 | 123 | 18 | 356 | 73 |
| 1848 | 30 | 17 | 34 | 7 | 52 | 10 | 62 | 12 | 10 | 3 | 22 | 5 | 42 | 7 | 87 | 13 | 339 | 74 |
| 1849 | 32 | 17 | 23 | 3 | 41 | 7 | 78 | 5 | 7 | 1 | 16 | 5 | 52 | 16 | 94 | 23 | 343 | 77 |
| 1850 | 25 | 9 | 30 | 6 | 46 | 13 | 66 | 6 | 9 | 1 | 14 | 3 | 32 | 4 | 79 | 24 | 301 | 66 |
| 1851 | 41 | 18 | 22 | 2 | 44 | 4 | 63 | 4 | 15 | 3 | 19 | 2 | 37 | 9 | 93 | 18 | 334 | 60 |
| 1852 | 42 | 12 | 15 | 1 | 62 | 9 | 88 | 8 | 9 | 1 | 12 | 5 | 51 | 15 | 93 | 14 | 372 | 65 |
| 1853 | 42 | 19 | 24 | 4 | 49 | 13 | 89 | 8 | 16 | 4 | 26 | 5 | 37 | 13 | 106 | 20 | 388 | 88 |
| 1854 | 37 | 12 | 34 | 3 | 57 | 8 | 91 | 5 | 10 | 2 | 27 | 4 | 62 | 23 | 99 | 16 | 417 | 73 |
| 1855 | 53 | 22 | 35 | 6 | 51 | 7 | 82 | 9 | 6 | 2 | 20 | 6 | 53 | 16 | 91 | 22 | 391 | 90 |
| 1856 | 46 | 16 | 33 | 8 | 59 | 15 | 92 | 5 | 12 | 6 | 23 | 10 | 40 | 14 | 97 | 22 | 402 | 96 |
| 1857 | 44 | 25 | 50 | 14 | 61 | 8 | 66 | 4 | 19 | 6 | 15 | 5 | 54 | 16 | 107 | 25 | 417 | 103 |
| 1858 | 51 | 24 | 39 | 4 | 57 | 10 | 91 | 6 | 18 | 3 | 24 | 4 | 54 | 19 | 101 | 17 | 435 | 87 |
| 1859 | 46 | 16 | 36 | 8 | 68 | 10 | 92 | 11 | 9 | 6 | 21 | 1 | 43 | 15 | 105 | 22 | 420 | 89 |
| 1860 | 47 | 19 | 54 | 4 | 65 | 12 | 107 | 11 | 20 | 7 | 12 | 0 | 47 | 12 | 108 | 21 | 460 | 86 |
| 1861 | 49 | 17 | 45 | 5 | 55 | 8 | 79 | 8 | 19 | 5 | 25 | 7 | 55 | 19 | 97 | 10 | 431 | 79 |
| 1862 | 55 | 19 | 37 | 7 | 55 | 4 | 96 | 5 | 17 | 3 | 14 | 2 | 51 | 15 | 98 | 17 | 423 | 72 |
| 1863 | 42 | 10 | 38 | 3 | 53 | 4 | 117 | 7 | 11 | 2 | 10 | 2 | 47 | 15 | 122 | 18 | 440 | 61 |
| 1864 | 33 | 10 | 30 | 4 | 49 | 3 | 96 | 3 | 11 | 4 | 12 | 3 | 43 | 10 | 111 | 10 | 385 | 47 |
| 1865 | 62 | 12 | 20 | 1 | 41 | 6 | 80 | 0 | 15 | 3 | 7 | 4 | 49 | 4 | 99 | 7 | 373 | 37 |
| Total. | 1,626 | 754 | 1,475 | 307 | 2,233 | 554 | 3,399 | 386 | 862 | 367 | 682 | 167 | 1,592 | 533 | 4,311 | 1,041 | 16,240 | 4,109 |
| First Decade. | 53 | 31 | 189 | 39 | 303 | 125 | 636 | 106 | 201 | 118 | 64 | 21 | 149 | 59 | 643 | 139 | 2,238 | 688 |
| Second Decade. | 378 | 218 | 271 | 75 | 350 | 119 | 551 | 93 | 207 | 104 | 65 | 20 | 228 | 112 | 770 | 247 | 2,820 | 988 |
| Third Decade. | 374 | 191 | 348 | 85 | 597 | 144 | 551 | 55 | 198 | 73 | 188 | 47 | 297 | 98 | 907 | 253 | 3,458 | 946 |
| Fourth Decade. | 346 | 146 | 281 | 50 | 477 | 86 | 745 | 72 | 107 | 27 | 201 | 41 | 435 | 125 | 946 | 183 | 3,538 | 730 |
| Fifth Decade. | 475 | 168 | 386 | 58 | 566 | 80 | 916 | 60 | 151 | 45 | 164 | 38 | 483 | 139 | 1,045 | 160 | 4,186 | 757 |

The period selected for the foregoing table does not include the last five years, so as to allow time for graduates in the latest years included in the table to enter the ministry.

From this tables it appears that the largest class which was graduated in the fifty years embraced in the tables is that of 1847 in Yale. Reckoning by decades, there has been a steady advance in the whole number of Alumni from these eight New England colleges, but the last half of the period there has been a sad decline in the number who have devoted themselves to the gospel ministry.

The percentage of ministers for the five decades is as follows :—

| | Amherst. | Bowdoin. | Dartmouth. | Harvard. | Middlebury. | University of Vermont. | Williams. | Yale. |
|---------------|-----------|-----------|------------|-----------|-------------|------------------------|-----------|-----------|
| Decade. | per cent. | per cent. | per cent. | per cent. | per cent. | per cent. | per cent. | per cent. |
| 1st | 58 | 21 | 41 | 16 | 58 | 33 | 40 | 29 |
| 2d | 57 | 27 | 34 | 16 | 50 | 31 | 50 | 32 |
| 3d | 61 | 24 | 24 | 10 | 37 | 25 | 33 | 27 |
| 4th | 42 | 18 | 18 | 9 | 25 | 20 | 28 | 19 |
| 5th | 35 | 15 | 14 | 6 | 29 | 23 | 28 | 16 |
| Total Period. | 46 | 21 | 24 | 11 | 42 | 24 | 33 | 24 |

Thus it is seen that Amherst College has a larger percentage of ministers among its graduates than any other of these colleges, and that in the number of ministers which it has educated within this period it is second only to Yale.

The percentage of ministers in the sum-total of the alumni for each of these decades is as follows :—

| | | | | | | |
|-------------|---|---|---|---|---|--------------|
| 1st decade. | . | . | . | . | . | 30 per cent. |
| 2d " | . | . | . | . | . | 35 " " |
| 3d " | . | . | . | . | . | 27 " " |
| 4th " | . | . | . | . | . | 20 " " |
| 5th " | . | . | . | . | . | 18 " " |

The percentage of ministers for the whole period is 25.

These facts may suggest that recently it has become more common for persons to obtain a liberal education who do not enter professional life, but they also show that there has been a decline in the number of students who have entered the ministry. The Congregationalists now have five hundred more churches than they have available ministers. Of the reasons and the remedy for this state of things we do not propose now to speak. We simply present the facts, which surely call for the most serious and prayerful consideration.

CHRISTOPHER CUSHING.

BOSTON.

CONGREGATIONAL NECROLOGY.

Mrs. LOIS EASTMAN (PORTER) CURTIS, widow of Rev. Joseph W. Curtis, late of Hadley, Mass., died in that town on the 12th of May, 1868, aged sixty-seven years. Born February 8, 1801.

She was the daughter of Dr. William and Mrs. Charlotte (Williams) Porter, and great-granddaughter of the first Jonathan Edwards, having her birth on the lands purchased by her ancestor, Samuel Porter, in 1658, and on which the family residence has been for more than two hundred years. She passed most of her life in her native village. She was trained in the faith of Edwards, and under the ministry of Dr. John Woodbridge. Her personal appearance was attractive, and she was possessed of a well-cultivated mind. Early in life she made profession of her faith in Christ.

It is not strange that she was early sought as the wife of a devoted missionary, then on Mission Ridge, since famous as Lookout Mountain. With a struggle of intense anxiety she was led to decline the offered hand and to remain with her beloved parents. Showing piety at home her duty seemed plain, and November 7, 1827, she was married to Deacon Nathaniel Coolidge, a merchant in Hadley. Coworking with her parents, her husband, and her pastor, her influence was delightfully felt in the family, in the academy, and in the town. April 9, 1835, while speaking in a religious meeting of "seeing heaven open," Mr. Coolidge was prostrated by a paralytic stroke, and was carried home to die. November 27, 1836, she was married to Rev. Joseph W. Curtis, who, with broken constitution and four motherless children, had returned from his missionary labors in Ohio to pass the remainder of his life in New England. She took him and his family to her own home. Chastened by the loss of her first husband and his only daughter, a young lady of rare attractions, and by the early death of the three children of her second marriage, she devoted herself untiringly to her ministry of care. Never were the duties of a step-mother met with more admirable meekness, prudence, wisdom, and kindness.

Rev. Mr. Curtis, having suffered as an invalid twenty years, died March 16, 1857. One of his sons was graduated at Amherst, and another at Williams College.

Surviving her own parents, her two husbands, and six of their children, she waited cheerfully all the days of her appointed time, while many trained in her house and under her teachings and prayers rise up and call her blessed. Full of good works, full of faith in her divine Lord and Saviour, she fell asleep, exchanging her earthly dwelling, which had been her charmed home for thirty-three years, for a home not made with hands, eternal in the heavens. Her only surviving step-son, Hon. Joseph S. Curtis, of Green Bay, Wisconsin, hastened to her dying-bed from his distant home to honor her in death as he had delighted to honor her in life.

J. P.

REV. JAMES NOYES died in Haddam, Conn., October 11, 1869, in the seventy-first year of his age. He was born in Wallingford, Conn., December 8,

1798. His father, Rev. James Noyes, was pastor of the Congregational Church in that place during the long period of forty-six years. His mother was Anna (Holbrook) Noyes. Under a wise and pious training the son became early impressed with a sense of his sinfulness in the sight of God and of his need of reconciliation to him, but did not regard himself the subject of a saving change till some months after he entered Yale College in the year 1815. Owing to serious illness he left college before he had completed the second term of the first year. Subsequently, as health permitted, he prosecuted the earlier studies of the college course under private instruction, and in 1819 entered Union College, Schenectady, N. Y., where he graduated in 1821. He entered at once upon his theological studies at Andover, Mass., remaining there through the regular three years' course.

He was licensed to preach by the Andover Association in September, 1824. He was ordained as an evangelist September 30, 1824, by an ecclesiastical council, convened at the house of Rev. Mr. Eaton in the second parish of Boxford, Mass. During parts of the years 1824 and 1825 he labored as a Home Missionary in Vermont and New Hampshire, subsequently also in East Hampton, Montville, and Hamden, Conn. A large addition was made to the church in the latter place as the fruit of his labors. He also preached in Goshen, Mass., for several months during the year 1828, where a revival of religion crowned his ministry.

July 1, 1829, he was installed as pastor of the Congregational Church in Middlefield, Conn. He continued there nearly ten years, having been dismissed at his own request, on account of the failure of his health, January 1, 1839. During his ministry in Middlefield, September 11, 1833, he married Miss Esther I. Walkley, of Haddam, Conn. After leaving Middlefield he was employed for three years or more as a teacher in North Haven and in Haddam.

In August, 1843, he became pastor of the Congregational Church in Burlington, Conn. Here he remained nearly three years, having been dismissed September, 1846. After the close of his ministry in Burlington his home was in Haddam, where he was employed more or less in teaching. During these years also, as his health permitted, he supplied neighboring pulpits as opportunity offered. Commencing some time in 1850, he preached for the space of a year and a half in Hadlyme, also a year in Milton, including parts of 1852 and 1853. A few years after he supplied for a year or more in Hamburg, and for shorter periods in several other churches in the vicinity of his home. He loved the gospel ministry, and, as far as his health allowed, he served his Master in it with great acceptableness, fidelity, and usefulness.

His sermons were scriptural in matter, correct in doctrine, methodical, and carefully written. He aimed not at singularity, or originality even. His sermons were not speculative, but wholly practical, designed to affect directly the heart and the life. But though an unpretending preacher, he possessed an uncommon facility of rhetorical expression. Most of his written sermons would give evidence of this fact; indeed, it appeared in his unstudied, extemporaneous addresses, and even in his ordinary conversation. Words fell easily from his pen and from his lips. His character was so eminently transparent and guileless, that there could be no diversity of judgment as to his perfect integrity. Benevolence was his great comprehensive excellence. His love was indiscriminate. He loved the

evil and the good, if not with equal affection, yet in striking resemblance to Him "who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He had the deepest sympathy with men in all their varied trials.

His love of children was remarkable. He seldom met a child anywhere without showing his interest in him by some endearing words and sympathizing attentions. His courtesy and politeness were proverbial. None who knew him can ever think of him without associating with him the manners and bearing of a Christian gentleman. He had the charity that "thinketh no evil,"—the charity that covereth the multitude of sins. He looked upon all with a friendly eye.

He was pre-eminently social. It was his delight to meet his friends in free, familiar intercourse, and all felt an undisguised pleasure in meeting him. His face was always bright, his smile of gladness irrepressible, and his greetings most frank and cordial.

He was stricken down with paralysis three years before his death, and during that long interval was nearly helpless. This period, however, was spent in much reading and reflection, in sweet resignation and patience, in cheerful intercourse with his friends, and in calm and abiding hope of heaven. He has left a wife and two children, a son and daughter, to mourn his departure.

J. L. W.

Miss ELIZABETH COBURN, daughter of Daniel P. Coburn and Rebecca (Parham) Coburn was born in Tyngsborough, Mass., November 21, 1845, and died November 24, 1869, aged twenty-four years. In childhood she manifested such pleasing traits that her mother expressed the wish that she might remain always a child. When nearly eighteen years of age she entered Abbott Academy at Andover, from which she graduated in 1867. At the school she excelled in composition, and ranked very high in some of the studies for which she had a special taste. During the first year occurred the religious change which later was to give her life its special significance. She united with the Congregational Church in West Dracut, May 5, 1867. At this time there was no evangelical preaching in her native place. Having completed her course at the Academy she returned to her home. From the September succeeding her graduation, largely through her influence and that of her sister, religious meetings were held weekly in her native town, conducted for a time by Henry F. Durant, Esq., which resulted the following April in the organization of an evangelical church and in the erection of a house of worship which was dedicated in October, 1868. To the success of this enterprise she gave her heart and her prayers. The obstacles were not small, but her courage and faith were greater. Her firm health gave her great executive power. The records of Heaven are not open to us, but if we could read them we might find that her "strong crying" to God had moved his heart to give many spiritual favors which proved welcome to God's people where she lived. It was not strange that when the foundations for future Christian work were all completed by the installation of a pastor, tears should moisten her eye as she took his hand at the close of the service and gave as it were her "right hand of fellowship" and co-operation; he far from suspecting that she, then the youngest of his church, would be the first to be summoned above. With this

church she united at its organization and became a teacher in its Sabbath school. The salvation of her pupils was the burning point of her religious work. With unusual faithfulness she labored with them and prayed for them. She said that "she thought her prayers for them would be answered." In a letter written the August preceding her death, she says of her class, "I cannot tell how much I have become interested in them. If any one had told me when they chose me for their teacher that I should love those boys so, I should have hardly thought it possible. It seems as if God had given me a special spirit of prayer for them. I think of them so often and pray for them so earnestly. Do pray for them and for me too."

She was reserved, but it was reserve that did not repel. Her demeanor was the product of thoughtfulness regulated by Christian principle. Discretion was a prominent quality. She knew when speech as well as when "silence was golden." Her self-control was marked. Says her sister, "She thought it a duty to be pleasant and cheerful. She did not believe in complaining, but in striving to overcome, and she was acting upon that idea. Everything she prayed for she wanted to live up to."

Miss Belcher, of whom she took instruction in painting not long before her sickness, wrote, "I was filled with a new sense of her loveliness, her living piety, and her quiet earnestness."

An acquaintance wrote after her death, "She seemed to me one of the most earnest, sincere, humble Christians I ever knew. In the very last letter I had from her she said that she had been unusually anxious through the summer for people to become Christians. For herself, she said, she did not know what she wanted me to ask," (pray for,) "except that she might be filled with the fullness of Christ."

Her disease, typhoid and rheumatic fever, deprived her largely of the use of her reason during the last of her sickness, yet in her delirium her thoughts were much upon religion and her Sabbath-school class.

Her life was remarkably pure and beautiful, her consecration unusual. Strength, culture, piety, — what other armor did she need to fight life's battle till the going down of the sun at threescore and ten! But her virtues were to be acquired for a short conflict. Ready to live, she was ready to die. "She has earned her reward early." May her influence in its "twilight" be as long and as powerful for Christ as it would have been if she had remained till advanced age to serve him!

C. S. B.

Mrs. MARY WATSON died in Wethersfield, Conn., December 24, 1869, in the eighty-eighth year of her age. She was the widow of William Watson, of Hartford, and daughter of Rev. John Marsh, D. D., for fifty years pastor of the First Church in Wethersfield. Her mother was Annie Grant, of East Windsor. The subject of this sketch in her youth became a member of the church under her father's care, and upon her marriage, in 1806, she united with the First Church in Hartford. Not long after the death of her husband in 1836 she returned to her early home, where she ever afterward resided. Though not without the discipline of sorrow in that bereavement and the loss of her youngest son in 1849,

hers was a serene and benignant life. For these many years she was a centre of affectionate and admiring regard from her children, sisters, and many friends old and young. The beauty of her person, which made her youth especially attractive, was remarked by strangers in her old age, and seemed to be wonderfully restored to her countenance in the repose of death. It was a fit expression of her character, which was a symmetrical assemblage of all womanly virtues and Christian graces. All who knew her acknowledged this unconscious yet crowning charm of her disposition and manners. The charity that with the quickness and delicacy of an instinct "sought not its own," but cared "for the things of others," making her, like her Divine Pattern, choose not so much "to be ministered unto" as "to minister." We add this testimony — one of the most unquestionable that can be borne to a Christian lady — that she ever drew to herself the affections, we might say the homage, of domestics and dependants. And as her long life was beautiful, so was her death. In loving and confiding discipleship to Christ she waited all the days of her appointed time, not impatient but ready, and in entering the valley knew the Lord as her Shepherd, and feared no evil and did not want. "Blessed are the pure in heart, for they shall see God."

O. E. D.

DEACON RICHMOND WALKER, who died at Taunton, Mass., January 20, 1870, was born in Taunton, June 19, 1793, son of James, son of Elisha, son of James, son of Peter (and Hannah Hutchinson daughter of Edward, of Boston), son of James who came to this country in 1635, settled in Taunton 1640-3, and became prominent and useful in the civil and religious affairs of the town and Colony. Deacon Walker's mother was Deborah, daughter of Gershom Holmes, of Taunton. He was wont to ascribe the most potent and permanent of his early religious impressions to the counsels of an aged grandmother, with whom, over seventy years of age, he was accustomed in his boyhood to walk to church over three miles. His parents did not, till after the period of his youth, make a profession of religion. He had few educational privileges, spending his youth chiefly on the farm and in the brickyard. At the age of twenty his religious impressions ripened into deep conviction, such a sense of sin, and guilt, and spiritual need overmastering his thought and soul, that he could not throw it off. There came no relief from his soul-agony, till he accepted the pardon proffered in an atoning Saviour. Then a new world dawned upon him. Nature seemed glorified, and in the morning of his manhood he started forth a "new man" in Christ Jesus, never to lose, in the nearly sixty years afterward, the impression of that travail and birth-hour; never to falter in his faith, never to loosen his grasp of the great truths relative to sin, atonement, and salvation wrought into his soul and life by this "religious experience." He united with the church December 4, 1814, which his parents had joined four years earlier.

A few years later the conflict began between the evangelical and the Arminian elements in this ancient church; a large number of the members had departed from the faith of its founders. His religious experience indicates which side he would espouse. Yet, when the difference became irreconcilable, and those who kept the faith delivered by the fathers were unwilling to listen to the utterances of a pulpit without the "mystery of godliness" and the marrow of the gospel, he was con-

strained by social considerations to remain, even though most of his dearest Christian friends went out in 1821 to form the Trinitarian Congregational Church. Reviewing this passage in his life only a short time before his death, he said, "I have never doubted its wisdom; I waited, when I would gladly have gone, that I might take my father and mother with me. With religious convictions less deep than mine, with numerous social attachments to the elderly people of the congregation, had I left them they would never, I think, have followed me, but have gone to *sleep* there." Three years later, in spite of the most assiduous efforts to get them committed to the party of defection, he took them with him to the new church, joining March, 1824. His aged father became a venerable patriarch, with whom, for a quarter of a century after, the Bible was so dear and so familiar, that few persons have ever had such large portions of it enshrined in the memory.

Deacon Walker's religious experience and the times of struggle concerning Christian doctrine through which he passed — that battle-period in the theological history of New England — were a prophecy of his subsequent character and life, his firmness and fearlessness wedded to patience and wisdom. Possessing an unusually strong mind, quick to apprehend, and of sharp discrimination, he became especially interested in the sermons and works relating to the issues then agitating the churches. Presentations of doctrine, theological discussions and debate, such as only the most cultured and most intellectual could appreciate and enjoy, were strength and inspiration to him. The new church, small in number, with powerful social influences arrayed against her, was necessarily put into an attitude of defence. He accordingly equipped himself for the maintenance of her doctrines, the vindication of her protest against the apostasy then spreading over the Pilgrim Commonwealth. By regular attendance upon her services, availing himself of every privilege to hear the truth, delighted most when it was most logically and pungently enforced, he outgrew, in no small measure, the deficiencies of his early training and became an able defender of the truth. Though living over three miles from the sanctuary, he, only in the rarest instances of violent storms and impassable roads, was absent from the Sabbath services, often returning to the meeting in the evening and making it his custom, maintained with a remarkable uniformity during a period of nearly twenty-five years, of attending the weekly prayer-meeting. Many a time in the cold, in the heat, over rough roads in starless nights, he travelled this long distance to refresh his heart in social worship, and to help keep vigorous the piety of the church.

Thus his Christian experience kept pace with his mental development; his heart was strengthened and inspired by heavenly hope, as his mind grasped and enshrined the vital truths of God's word. In 1837 he was chosen deacon, and for a third of a century worthily and wisely performed the duties of the office. His pastor (Rev. E. Maltby), in his funeral discourse, gave this tribute, "this church owes much of its purity, uninterrupted harmony and prosperity to his wisdom and fidelity, and I cannot forbear to ascribe much of the success that may have been in connection with my ministry of forty-five years to this worthy and lamented brother."

He identified himself with the temperance reform at its very dawn, and during his whole life was deeply interested in its measures and success. A member of

the State Legislature in 1852-53, when the Prohibitory Law was first enacted, he was one of the committee that reported the bill. Hon. Mr. Keyes, of Dedham, an opponent, said, "he was one of the only two men who pursued a straight-forward, uncompromising, and perfectly consistent course in the advocacy of this measure." In the great issues of public and national affairs his was always a wise and fearless patriotism. Making it a point to thoroughly understand these issues, he was ready and able in any presence to vindicate the policy of freedom and righteousness.

His philosophy of reform and remedy for evils and wrongs had no element of haste or rashness, unwisely pulling up the tares and wheat together. By the clearness of his convictions and steadfastness of his character unable to drift, he could be patient and bide his time till Providence should furnish the opportunities for the surest and truest success. Unlike many who have been adherents of the conservative type of theology, he was earnest, active, and in the front ranks of all the wise reformatory movements of his generation.

It was chiefly in his religious character and influence that his life was noteworthy. There was a rare blending of tenacious conviction with kindness and wisdom. In different cases, requiring calmness, insight, prudence, fearlessness, his counsel and co-operation were especially valuable. Courteous, affable, considerate of the lowly, and sympathetic with the suffering, by a genuine urbanity toward all classes, he won the highest respect of all. In him was reproduced in an unusual measure the qualities and excellences which distinguished the good men of our earlier history. Perhaps by no one in the community was there so marked a representation of the Pilgrim spirit and faith. As his life had been steadfast, so his end was serene.

He married Abigail Presbrey, of Taunton, December 2, 1819, who died October 12, 1825, leaving one son, Rev. J. B. R. Walker, now of Hartford, Conn. He married also Mary Seabury, of Taunton, December 13, 1826, who died May 7, 1864, aged sixty-six years, leaving one daughter, now the wife of William R. Davenport, Esq., of Taunton.

W.

REV. AARON FOSTER was born in Hillsborough, N. H., March 19, 1794. He was son of Aaron and Mehetabel (Nichols) Foster, the eldest of ten children, eight sons and two daughters. His maternal grandmother was a sister of Rev. Aaron Bancroft, D. D., of Worcester, Mass. He was related to the distinguished historian, Hon. George Bancroft.

In his boyhood and early youth he worked on a farm with his father; but, of a thoughtful and studious turn, he became qualified to teach a district school at the age of seventeen. In his twentieth year, he set out on foot, like many a noble New Hampshire boy, to seek his fortune, going in a westerly direction. He reached Schoharie, N. Y., thirty-two miles west of Albany, where he taught school about six months. There he found a little church organized about two years before by a missionary from Connecticut; and, boarding in one of the families that belonged to that church, where a prayer-meeting was held, he became interested in his personal salvation, united with the church, and, as he said, "was baptized into the sacred name of the Father, the Son, and the Holy Ghost."

At once he felt a desire to be himself a missionary. Accordingly, with the earnings of his school at Schoharie, he entered Kimball Union Academy, at Plainfield, N. H., fitted for college, and was graduated at Dartmouth in the class of 1822. In scholarship "he was solid, but not brilliant"; he ranked among the first third of his class. From Dartmouth he went to the Theological Seminary at Andover, Mass. There he was marked as an earnest, humble, devout Christian; very meditative, and original in his views. In his third year at the seminary he became much interested with others in the subject of Home Missions, and particularly in the question of providing for the support of pastors in churches to be organized in new settlements all over our country. He was one of a band of brethren who met often to pray and confer on that subject. In February, 1825, he wrote and delivered a rhetorical address in the chapel, in the presence of Rev. Dr. Porter and the students, on that subject. He advocated the formation of a National Domestic Missionary Society, for the aid and support of permanent pastors. His address was earnest, eloquent, and highly approved; and though himself unconscious of the result, that address became an important link in the chain of events that issued in the organization of the American Home Missionary Society in New York, May 12, 1826.

Mr. Foster was ordained as an Evangelist at Rutland, Vt., October 19, 1825. On recommendation of Rev. Dr. Porter, went to South Carolina in the employ of the Charleston Missionary Society; was stationed in Laurens District three years; installed pastor, in 1828, of the Presbyterian Church in Pendleton, S. C., the residence of Hon. John C. Calhoun. His ministry, of four years in this place was very successful, "many servants and whites" being added to the church. His situation becoming uncomfortable, in those days of *nullification*, he resigned, and, returning to New England, he acted as an agent a little more than a year for the Massachusetts Missionary Society, in connection with the secretary, Rev. Dr. Storrs, collecting funds, and on the Sabbath supplying a little church in Millville, in the town of Mendon, Mass. In 1833-1837 was stated supply of a church at Fort Covington, Northern New York, then at East Constable, 1837-1843, where, his health failing, he cultivated a farm, preaching only once on the Sabbath. In 1844 he was associated with his brother-in-law, Rev. George C. Beckwith, D. D., as agent of the American Peace Society; next he supplied the Robinson Church at Plymouth, Mass., five years, — 1845-1850. On the one hundred and forty-seventh anniversary of the landing of the Pilgrims he preached two memorial discourses, which were printed.

February 13, 1850, he was installed pastor of the church in East Charlemont, Mass., with a salary of four hundred dollars. The church was small; but here he was happy, and labored with great acceptance and success twenty years. As the fruit of a revival in 1868 twenty-three were added to the church.

While pastor at East Charlemont he was a delegate to the World's Peace Convention, in London, 1851, and a member of the Massachusetts Constitutional Convention, in Boston, 1853. He published a summary of his experiences and observations while in Europe (1851) in forty-nine letters (in the Greenfield Republic), addressed to the young people of Franklin County, Massachusetts.

As a pastor, Mr. Foster was greatly esteemed and beloved; he had the goodwill of all his people, and they much more of his; for he was devoted to their

welfare, temporal and spiritual, and fully sympathized with them in all their trials. In temper he was kind, obliging, cheerful, and happy. In sermons, prayers, and memorable sayings he was unique and original.

Mr. Foster was peculiarly happy in his domestic relations. August 12, 1829, he married Miss Dorothy A., daughter of Dr. Roswell Leavitt, of Cornish, N. H., who survives him. Their children were six, — one son, who died in infancy, and five daughters, four of whom still live, — three married. His home was eminently the abode of peace, comfort, and hospitality. The circle of his acquaintance was large, and his correspondents numerous.

Living as a Christian, enjoying every day "the good-will of his Saviour," he could say, "so it is that a large part of my devotional meditations are praise and thanksgiving." His end also was peace. His health began visibly to fail in the fall of 1869, but he continued to preach at least once on the Sabbath till his twentieth anniversary, when he designed to make a farewell address and resign his pastorate. But he was unable to do it. Still hoping to recruit, he set out on a journey, reached Geneva, N. Y., the residence of his son-in-law, Rev. Henry S. Kelsey, and there gradually failed, till life closed, April 10, 1870, aged seventy-six. In his last sickness his reason was clear, his views of his Saviour and eternal realities bright and joyous. "I am nearing," he said, "the dark river, but my dear Saviour is my light and joy." "O, how I have loved the Saviour; how my soul has delighted in him!" He took a tender leave of his family, all of whom were with him, by turns, sent affectionate messages to his brothers and sisters, and waited in patience his end. "Almost home!" "Jesus, come quickly!" "Now he comes!" So this dear servant of Christ entered into the joy of his Lord.

On Tuesday following his death funeral services were attended at the house of Rev. Mr. Kelsey. His remains were then conveyed to Mount Auburn Cemetery, Massachusetts, and placed in a receiving-tomb until May 24, when the final interment was made, with proper observances, in a family lot purchased several years ago.

Before death he expressed a wish that on his tombstone might be inscribed "I AM THE RESURRECTION AND THE LIFE."

N. B.

Mrs. ELIZA (SAFFORD) PARSONS, wife of Rev. John U. Parsons, died in Portland, Me., May 6, 1870, in her sixty-eighth year. She was born in Kennebunk, Me., November 29, 1812, and married December 15, 1844.

Many hundreds of the sisters in the churches with whom Mrs. Parsons wept and prayed in times of revival will be interested to know a few facts in her history.

She was the daughter of William and Louisa (Knowlton) Safford. In early childhood the family attended the Unitarian meeting; but when the Union Church was formed, the mother, trained to Orthodoxy in Ipswich, and all her children went with the new society. This daughter embraced the Saviour and united with the church before she was sixteen years of age, and while at home she was active in every good work. Early in her Christian history she read the Memoirs of J. B. Taylor and embraced his views of the higher Christian life and

made, as she believed, a new and *full* consecration of herself to God in Christ, and from that hour, until she was taken up, she never had one doubt of her acceptance with him. She made no parade of her consecration. She was the farthest possible from the thought of sinlessness; but she *rested wholly and constantly in Christ*. When a bride she was exposed to such peril at sea as occasioned the captain to call her husband up to pray at midnight; but she was perfectly calm and cheerful.

From the time of her marriage she was called to a missionary life, in which she greatly delighted. During a residence of eight years (1845-53) in Georgia she was accustomed to attend the Presbyterian camp-meetings and other protracted services, and labor in the sisters' meetings and with awakened sinners, so that Dr. Hoyt, of Athens, gave her the name of "The Little Preacher." And during the last years of her life, as long as she was able to accompany her husband, who was laboring as an Evangelist, she always conducted the daily sisters' meeting, and in them the spirit of inquiry uniformly began. Many are the stars that will be found in the crown of her rejoicing.

She was called to drink of the cup of affliction. Five times in succession she stood by the crib, the coffin, and the grave of her only child, not only without a word of murmuring or repining, but with the most cheerful acquiescence in the will and providence of God.

Of slender form and nervous temperament, she was still firm and resolute in duty. When no longer able to accompany her husband, she preferred to be alone with her books and her Redeemer, and spent much of her time in prayer for the Holy Spirit to rest upon his labors.

Her constant "assurance of hope" is the more remarkable from the fact that the last seventeen years of her life were a constant warfare with diseases,—usually productive of gloom and despondency. But they never clouded her vision of heaven. And when, under the influence of a severe influenza, they settled upon her vitals past relief, she continued perfectly triumphant. For twelve weeks she walked by the brink of the river, and her testimony was, "I have no ecstasies; I do not expect any; but *my peace is as a river*." Unable to converse much the last of the time, she desired solid books and religious papers to be read to her nearly all the day. She disposed of all her things as mementos to friends, and made every arrangement for her burial. Her chamber was more like a bridal than a dying chamber. The last few days she lay as quiet as an infant, and it was expected would so "fall asleep." But after her eyes were fixed and her tongue palsied so as to be almost immovable, she began with great earnestness to try to speak. It was evidently the vision of the "other shore," for by careful listening she was heard to say, "Farewell—to earth." "Rest—for—the weary." "Sweet—rest—in heaven." "Farewell."

J. U. P.

LITERARY REVIEW.

MIRACLES PAST AND PRESENT,¹ by William Mountford, is a book that could have been written only at a time of great mental activity on supernatural topics. Its very existence is a concession to the simple religion of the Bible, an admission that the miraculous elements of the Scripture record cannot be set aside with impunity, but must be examined with care before adverse conclusions are announced. We read the book as it originally appeared in the *Monthly Religious Magazine*, in a series of articles, and became much interested in the author's views. While in some points he lacks the clearness of statement and close argument which are to be found in some portions of the discussion on miracles in the *Boston Lectures on "Christianity and Scepticism,"* we think in others he more successfully meets some of the objections of sceptics, for he turns much of the sceptic's reasoning against him, and with the very views and positions which the sceptic holds shows the probabilities of miraculous events as recorded in the Bible. Thus he uses modern Spiritualism in a way to strengthen his argument without admitting any of the absurdities accredited to it by its devoted adherents. He also well shows the weak logic of those who — their arguments being stripped of verbal gloss — claim that they would not believe a miracle although they should behold one, because, forsooth, a miracle is contrary to nature, and is, therefore, not to be believed. To such persons the query comes with force, "if a man cannot trust his eyes and ears, how can he rely on his doubts? and how does he know but doubting his senses may be an unworthy, untrustworthy act?" Our author, in this connection, shows the inconsistency of Renan's argument, if such it can be called, against miracles, and well condenses the Frenchman's smooth sentences thus: "A miracle is not to be regarded, because it never could have happened; and because even if, perchance, it had happened, there never could have been any people who could have been believed about it." The absurdity of such a position is evident enough when it is squarely presented, and yet it is the position really held to-day by many who think themselves intelligent and logical doubters. Similarly weak is the very common demand that a miracle be wrought under some specified conditions as a test of genuineness. Now miracles in their very nature are not at the ordering of any man as to time and place, nor does science so treat subjects less foreign to its domain than miracles. Are we to disbelieve in earthquakes because they do not occur at a time and place known beforehand, and would a miracle coming "to order" be a miracle? Of course not, for thus coming, it would by that very fact part with something essential to its miraculous nature. And further, as to tests, neither astute scholarship nor science is necessary to the attestation of all miracles. Scientific disputations would avail little with the five thousand whom Jesus fed, as opposed to their common sense and their hunger satisfied; and yet Strauss declares that he cannot believe in a miracle until he has had a solution of the philosophical views which he entertains against the possibility of such a thing; that is, seeing

¹ *Miracles Past and Present.* By WILLIAM MOUNTFORD. Boston: Fields, Osgood, & Co. 1870. 12mo. pp. 512. \$2.00.

would not be believing, and physiological evidence that his hunger had been appeased, would be rejected; that is, a fact proved by different senses would not be believed until he had been convinced against his will that it was reasonable, having also first determined that it must be unreasonable!

We have not space to follow the arguments of Mr. Mountford, although there are some points to which we should like to take exception at some length. As to the phenomena of modern "Spiritualism," he takes stronger ground than we are prepared to, and yet he sustains his theories with ability. Amid the vast mass of spiritualistic humbug he finds what he deems to be facts and principles. He holds that there is intercourse with the spirit-world, "but as to the spirit to be talked with, there can be no absolute certainty"; that is, if we rightly understand him, he believes in the existence of both good and bad spirits; the latter he calls "impostors," on the biblical ground that "Satan himself is transformed into an angel of light." He also asserts that his personal experiences satisfy him "that some spirits have power to come into the realm of nature some little way," and he argues that by a reasonable admission of what he claims to be facts in these phenomena, "certainty is restored as to the familiar spirit of the Old Testament, and as to the nature of the unclean spirits mentioned in the New Testament, as to the history of the woman of Endor," &c., &c. Also that thus may be understood that sentence, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to wandering spirits, and the instructions of demons." By these brief hints it will be seen what use he makes of these phenomena; that is, as showing man's susceptibility as to the spiritual world, and, indirectly, the truth of miracles. One point more, and we close the book. In referring to the argument that miracles are unreasonable simply because spirit cannot act on matter, he says, "That a spirit cannot do anything for men to know of, and cannot give a 'sign,' seems to some persons to be absolutely certain, because, as they think, spirit cannot possibly touch, nor handle, nor know of matter; and yet they believe that they, individually, are body and spirit united. They cannot tell how anger clinches for a man his fist, nor how their own thoughts become words; and yet they are certain that spirit can never affect matter in any way; and they are certain of this, notwithstanding that they do not even know what a spirit may be. And yet, actually, by its immortal nature, a spirit may have endless aptitudes and appliances, and powers of self-adjustment."

It is perhaps noteworthy and encouraging that this book comes from the Unitarian ranks, and that, while open to criticism in several points, it has so much that is excellent, suggestive, and oftentimes conclusive, and is pervaded with a truly reverential spirit.

THE same general commendation we have given to the previous volumes of Dr. Cowles's commentaries apply to his Notes on Proverbs, Ecclesiastes, and the Song of Solomon.¹ The notes show the results of sound scholarship rather than the details of technical knowledge, and for this reason are eminently adapted for

¹ Proverbs, Ecclesiastes, and the Song of Solomon. With Notes, Critical, Explanatory, and Practical. Designed for both Pastors and People. By REV. HENRY COWLES, D.D. New York: D. Appleton & Co. 1870. 12mo. pp. 363. \$2.00.

the general reader. We detect no attempt to establish any pet theories, but rather an honest desire to bring out the true meaning of the text. The *Notes on Proverbs* are peculiarly appropriate for the young, and occupy two thirds of the volume; the *Introduction to Ecclesiastes* is quite extended, covering the questions of authorship, the special aim of the book, its style, the alleged scepticism and epicureanism of the author, and the practical value of the book. Dr. Cowles holds that Solomon was the author of *Ecclesiastes*; conjectures, and with much ingenuity of argument, that he wrote somewhat specifically for those with and before whom he had especially sinned; that he wrote for those whose training had been under the darkness of the outlying lands, and that he adapted his thoughts and their expression to their intellectual and moral state; as to the style and dialect, so different from the style and dialect of *Proverbs*, Dr. Cowles thinks they are directly traceable to the peoples other than the Jews, with whom Solomon had been, for years, in close contact; as to alleged scepticism and the comparatively low moral tone of inferences drawn from great truths, the views of a future life and God's moral government over men, it is argued that while the book may be intended to give the changeful hues of his own thoughts running back through his life, he still at the end "comes out with true and stanch faith in both the future life and the just moral government of God." As to Solomon's epicureanism, that is, a supreme regard for present sensual pleasure, it is to be borne in mind that he wrote for pleasure loving and seeking men, that he took pains not to offend or repel them, and that he condemned the gross abuse of the good things of this world and not their legitimate use.

In regard to the *Song of Solomon*, Dr. Cowles frankly says that he began his labors upon it with two difficulties; (1.) whether the scope and aim of the book admit of being satisfactorily determined; (2.) whether a book so thoroughly Oriental in its conceptions and imagery can be read and studied with profit by a people so unlike as we are in our sense of delicacy and propriety, and in our poetic conceptions. He then comes to the great question whether the book is a mere delineation of human love, or is it an allegory designed to represent the love of God to his covenant people. After a candid discussion he inclines to the latter belief with good reasons for so doing. A single quotation will suggest a valuable train of thought which those who read the "*Song*" will do well to observe: "We must not impute to them (the people of the East) indelicacy of mind and impurity of heart because their tastes and standards of judgment differ from our own; . . . a fair translation of this book should aim to give its spirit rather than its precise letter; for obviously it should labor to make the book to us what it was to Solomon and his first readers, — equally chaste and delicate in its allusions, equally far from liability to unhallowed associations." With this view Dr. Cowles has introduced a new translation in which Oriental warmth is somewhat tempered.

As a whole, this threefold commentary gives us much pleasure, and we can cordially recommend it to the Christian public and to the biblical student.

We are happy to announce to our readers that "*The Reign of Law*,"¹ by the Duke of Argyll, after passing through five editions in England, has been issued

¹ *The Reign of Law*. By the DUKE OF ARGYLL. First American, from the Fifth London Edition. New York: DeWitt C. Lent & Co. pp. 462. \$ 2.00.

by American publishers. Some portions of this work appeared originally in the Edinburgh Review, in Good Words, and in Addresses to the Royal Society of Edinburgh while the author was President of that body. The general scope of the volume appears from the titles of its successive chapters, as follows: "The Supernatural; Law: its Definitions; Contrivance a Necessity, arising out of the Reign of Law; Apparent Exceptions to the Supremacy of Purpose; Creation by Law; The Reign of Law in the Realm of Mind; and Law in Politics."

The publication of this treatise not only excited great interest in the minds of philosophers of different schools, but it called forth adverse criticism from the friends of Mr. Darwin's "Theory on the Origin of Species," and also from the advocates of the "Positive Philosophy," as well as the advanced partisans for "Free Will." The fifth English edition, of which the American is a reprint, has an increased value from verbal modifications, additions, and notes in which the author meets the objections urged by his critics. The primal design of the work is to show that law prevails alike in the realm of matter and of mind, and it involves the position that miracles themselves constitute no exception to this rule, that they are not, strictly speaking, a suspension or a violation of law, but the expression of a Higher Law by means of which God makes extraordinary indications of his presence.

The author shows himself learned on the theme of which he treats, and displays remarkable power of analysis. His thoughts are clear, and he knows how to give them clear expression. His forte is in defining terms, which in all philosophical treatises is of the first importance, as it is the most difficult of attainment. It is a satisfaction to read an author who, instead of deluding himself and beguiling you with words which convey an idea which he does not intend, proves his mastery of language by saying what he means. It is, moreover, refreshing to follow the reasonings of a mind which has sufficient breadth and grasp to have no fear for religious truth, and no jealousy of science, but is ready to welcome the light from what source soever it may come, and follow that light whithersoever it may lead.

In the advocacy of freedom the author is satisfied with the exclusion of compulsion, while he declares that "all attempts to deny that the will is determined by motives are futile." When he treats of the will as a separate power he strictly confines it to "what may be called the executive of the mind." In this sense of the word he speaks of the will as that which "determines,"—thus: "That on which the will finally determines to act may always be called, and is always properly called, a motive."

When he speaks of the will as "determined by motives" he uses the word "motives" in a very broad sense, for in alluding to "*everything* that determines the conduct of a man," he says, "*if* we knew *all* the motives which are brought by external agencies to bear upon his mind, and *if* we knew *all* the other motives which that mind evolves out of its own powers, and out of previously acquired materials, to bear upon itself; and *if* we knew the character and disposition of that mind so perfectly as to estimate exactly the weight it will allow to all the different motives operating upon it,—*then* we should be able to predict with certainty the resulting course of conduct."

If the word "motives" is used to include "the character and disposition of

mind," and if we can speak of the mind as *allowing* greater or less weight to the different motives operating upon it, it would seem to us better to speak of the mind as determining its volitions in view of motive rather than of motives as determining the will.

This work is a valuable tribute to science as well as to morals, and a debt of gratitude is due, not only to the distinguished author but also to the American publishers whose enterprise has brought it within the reach of those who will be interested and profited by its perusal.

AMONG the American reprints of foreign works we welcome an edition of "The Early Years of Christianity," by E. De Pressensé, D. D.¹ In the Preface to the English edition the author gives the following reasons why the subject of his treatise is of special interest at the present time: Because retracing the history of primitive Christianity is the best method of defence against the shallow scepticism which assails us; because we are witnesses of an unparalleled triumph of ecclesiastical authority, which takes advantage of all the ground left at its disposal by the general indifference; and because before Protestants there are serious questions for solution, both in the domain of theology and in that of the Church.

The plan of the author will be completed in four volumes on the following topics: I. Apostolic Era. II. Martyrs and Apologists. III. Doctrine and Heresies. IV. The Church Worship and Christian Life. The first volume is divided into three books. The first treats of the period from Pentecost to the Council of Jerusalem. The second, of the Apostolic Church up to the death of St. Paul, from A. D. 50 to 65. The third, of the period of St. John.

The author has recourse, so far as is possible, to original sources, and discusses with ability the various questions involved in the beginnings of the Christian Church. We cannot indorse all his sentiments. He represents Christ in his divine nature as the subject of a certain subordination to the Father from all eternity, and, modifying the Anselmian view of the atonement, he presents "the redemptive act as essentially one of obedience," and maintains that immersion was the apostolic mode of baptism. The evangelical spirit of the author, his vivid and picturesque style, and his ripe scholarship invest with special attractiveness this work on a theme in itself of the utmost importance.

THE tenth volume of Lange's Commentary (seventh of the New Testament series), comprising Galatians, Ephesians, Philippians and Colossians, reaches us as our last pages are going to press. To the intelligent reader, and especially to all biblical students, little else is necessary than the mere announcement of the volume. Praise has long since done its work, and the Commentary, taken as a whole or in its details, presents an accuracy and breadth of scholarship, a candor and a thoroughness, a recognition, appropriation, and examination of the latest investigations, which are very cheering amid the flood of superficial thought and writing which degrades the very idea of classical attainments.

¹ The Early Years of Christianity. By E. DE PRESSENSÉ, D. D. Author of *Jesus Christ: his Times, Life, and Work*. Translated by ANNIE HARWOOD. The Apostolic Era. New York: Charles Scribner & Co. 1870.

In this volume the Commentary on Galatians is by Otto Schmoller, translated by C. C. Starbuck, and edited by Rev. M. B. Riddle, D. D.; that on Ephesians, by Karl Braune, translated and edited by Dr. Riddle; that on Philippians, by Karl Braune, translated and edited by Rev. Dr. Horatio B. Hackett; that on Colossians, by Karl Braune, translated and edited by Rev. Dr. Riddle.

We wish every pastor could own a set of these Commentaries; the volumes make a library of themselves, and with them at hand, the student would find much less occasion to purchase other theological books. As we have before suggested in the Quarterly, parishes, churches, Sabbath schools, and individuals can greatly cheer their pastors' hearts and benefit them in their studies and in their pulpits, by presenting them with these volumes. The good results would be mutual. People demand much of ministers in these days, but they are not sufficiently conscious that books and periodicals and papers, tools absolutely necessary, cost large sums of money, and if the regular salary is all expended for food and clothes, how shall the pastor's library be supplied? and if it is not supplied, how is he to present to his hearers topics in their freshness and vitality?

"SALVATION" is a great and important theme for any one. To treat it properly, and so as to secure readers in these days of imperious demands for quite different topics, requires no ordinary tact and skill on the part of an author. "The Song of the Redeemed" is written with ability, with an excellent Christian fervor, and is adapted to awaken and cherish the right feeling in its readers. The analysis of the great theme is exhaustive and methodical. It is divided into thirteen sections, as follows: Salvation the Theme of our Song; The Great Salvation; Neglect of Salvation; Salvation to the Uttermost; All invited to Salvation; Difficulties of Salvation; Salvation by Grace; Faith and Works essential to Salvation; The Means of Salvation; The Time of Salvation; The Joy of Salvation. The Author of Salvation; Salvation urged. Felicitous quotations from evangelical poets somewhat abound; the style is lucid, with more exclamations than many would prefer; and the entire work is, perhaps, more nearly a rhapsody than an argument; is better calculated to quicken a Christian and lead a sincere inquirer to Christ than convince and convert a sceptic. The views of truth presented are sound and scriptural. The sweet and attractive face of the author is a fitting introduction to the precious theme of which he writes. The publishers have done their part with their well-known admirable skill and good taste.

EVERY lover of Christian biography will rejoice to see "The Life of Arthur Tappan."¹ Few of the princely merchants of the metropolis of our nation have been more widely or more favorably known. He stood firmly and manfully in the foreground of reformers. Amiable, genial, kind always, but as immovable as the hills when he took his position. He was among the earliest and most devoted and consistent of the Abolitionists of 1830, and onward till

¹ The Song of the Redeemed, Salvation to God and the Lamb. By Rev. J. W. HARSHA, A. M., late Professor in Westminster College. Philadelphia: J. B. Lippincott & Co. 1870. pp. 482.

² The Life of Arthur Tappan. New York: Hurd and Houghton. Cambridge: Riverside Press. 1870. pp. 432. \$2.00.

his death. He was earnest and self-sacrificing in the cause of temperance, being a prohibitionist from principle. He entered warmly and earnestly into the work of reforming the fallen women of his city, and endured great reproach, obloquy, and even persecution from those whose vile passions and viler conduct he felt compelled to condemn and oppose. Mr. Tappan could never be charged with being a man of one idea. He was the patron and benefactor of every good cause that commended itself to his conscience and judgment. When prosperous in business he gave liberally to the great objects of Christian benevolence. His brother, Lewis Tappan, Esq., had a delicate task in arranging the ample materials for this interesting book, but he has acquitted himself well; and in no instance has the partialities of the endearing relationship carried him, in what might seem like eulogy, beyond that which facts would abundantly justify. We hope this valuable book will have a wide circulation. It is well printed and bound, and has an admirable steel engraved likeness of its subject.

"THE BIBLE HAND-BOOK"¹ is a valuable summary of geographical and archaeological facts connected with the sacred Scriptures. It gives a brief history of the Bible, the Geology of Bible Lands, Chronology, Table of Events, Geography, Allotment of the Twelve Tribes, an Account of Patmos and the Seven Churches of Asia, the Biography of Jesus, Paul, Aaron, Abraham, Joseph (son of Jacob), Joseph (husband of Mary), Luke, Mark, Moses, Solomon, and the twelve Apostles, a table of the Money, Weights, and Measures, with Illustrations of Dress. The Geography is arranged alphabetically, and fills 160 pages. The maps and engravings add to the attractiveness as well as value of the work. The author has endeavored to avail himself of the results of the latest research and of the most thorough scholarship. To those who cannot afford to buy Dr. Smith's Bible Dictionary, or could not appreciate it if they did, this smaller compendium will prove of great interest and importance.

INASMUCH as there is no probability that any biography of Nathaniel Hawthorne will ever be published, we are very grateful for the "Passages" from his note-books that have been issued in book-form; and in truth, with the addition of a few dates and bald facts in genealogy and biography, these "passages" give us a better idea of the man in his various moods, of his peculiar characteristics, of the general drift of his mental life, than any conventional memoir. The volumes before us² are exactly what they claim to be, and in so far, the reader has no occasion for fault-finding; the contents consist of "passages," and these passages are from every-day "Note-Books." There is no careful elaboration of thought and expression, there is no system preconceived and followed out, there is no attempt at rhetorical effect, but we find the precise impressions which men and circumstances, places and events, made upon the mind and heart of one of the

¹ The Bible Hand-Book, for Sunday Schools and Bible Readers, with one hundred and fifty Engravings, and twenty-five Maps and Plans. By ALBERT L. RAWSON. Second Edition. New York: R. B. Thompson & Co. 1870. Royal octavo. pp. 256. Sold by subscription for \$1.50.

² Passages from the English Note-Books of Nathaniel Hawthorne. Boston: Fields, Osgood, & Co. 2 vols. 12mo. pp. 410, 393. \$4.00.

keenest and best observers known to our literature. The volumes have been edited with fidelity, and sometimes we feel that some passages might have been omitted with propriety; but in these days when biographers aim to ignore all but the best things concerning their subjects, it is refreshing to find one, and that one so nearly related by family ties, conscientiously endeavoring to present a true picture. And further, a genuine "note-book" is not to be read or judged like the carefully prepared "works" of an author; for the memoranda thus made are either transcripts of impressions, or data for future reference and examination, — very often for rejection. Thus in our own "note-book" may be found divers heterodox statements, and references to divers sceptical authors; these are for use and not indexes of personal belief! In these volumes the reader should continually bear in mind Mrs. Hawthorne's remarks in the Preface: "Throughout his journals it will be seen that Mr. Hawthorne is *entertaining* and not *asserting* opinions and ideas. He questions, doubts, and reflects with his pen, and, as it were, instructs himself. So that these Note-Books should be read, not as definite conclusions of his mind, but merely as passing impressions often. What *conclusions* he arrived at are condensed in the works given to the world by his own hand, in which will never be found a careless word."

To one of Mr. Hawthorne's tastes, acquirements, and abilities, anything more incongruous than a consul's duties can scarcely be imagined, and yet we find many of the best things in these volumes the direct outgrowth of these duties; and so with his custom-house salt-measuring years of earlier home life, and it will ever be a question in his life, as in that of scores of authors before and since Charles Lamb went late to, and came away early from, the East India House, whether the dull routine of labor was not the needed balance, without which life would have been mainly in vain.

For pictures of English life, for insight into character, for bits of rare gossip and observation, for a genial outflow of heart, coupled with a keen criticism always uppermost, we rank these books best of their kind, and the "kind" very good; only it is rare that man's note-books are worth printing! these are, and we thank the editor for the conscientious fidelity with which she has prepared for the admirers of her lamented husband, and for the public generally, such a literary treat and such a correct self-drawn portraiture.

SKETCHES of California life in the days of early mining have been numerous, and sometimes good, but we have read nothing that approaches in genuine ability "The Luck of Roaring Camp, and Other Sketches,"¹ by Francis Bret Harte, editor of that excellent magazine, published at San Francisco, The Overland Monthly. There is a naturalness, a vivacity, a sparkle to his descriptions, a picturesqueness and a verbal strength which impress the reader with the belief that actual scenes are being narrated, that the characters are real, that the writer has seen and experienced that which he describes. Those early days in California history were peculiar, and are not to be judged by conventional standards. The mixed population, the greed for gold, the unnatural excitements, the absence of law and order, the rapid alternations of poverty and riches, — these and a hundred

¹ The Luck of Roaring Camp, and Other Sketches. By FRANCIS BRET HARTE. Boston: Fields, Osgood, & Co. 1870. 12mo. pp. 256. \$1.50.

other causes not elsewhere to be found produced a state of society such as we are not likely to see again. Now that order has come out of the chaos, and California has become more like other and older States, we are forgetting the scenes of a few years ago, and therefore this book has a peculiar interest and a certain kind of value. The roughnesses of camp and mining life, the rude language, with its constant tendency to profanity, shock sensitive nerves, and are repulsive features of the book; but without them the book would not be true to its subject, and if we would know what were every-day scenes in California, we must not shrink from the faithful representation. In such a book much of religion is not to be expected; as the miners emphatically served Mammon, the serving of God was little thought of,—and this is according to Scripture; but we regret an occasional “fling” by the author at religious matters, as if religious teachers must of necessity be hypocrites or natural fools. Unless he has been singularly unfortunate in his acquaintance, the author must have found even in the wild scenes of California life some exemplifications of Christianity, and why not have given with his marvellously graphic pen such a character, instead of McSnagley?

WE have received from Messrs. Fields, Osgood & Co. a copy of that fragment of “*The Mystery of Edwin Drood*,”¹ which will remain a “*mystery*” in a sense which the author little imagined, from the unfinished condition in which it was left by his sudden and sad death. A melancholy interest will ever attach to this work as the last from his fascinating pen.

To this publication there are added some uncollected pieces and a copy of Mr. Dickens's will. We have no disposition to invade the sanctities of private life, or engage in any unseemly discussion of the destiny of one whom God hath suddenly called to his final account; but we cannot refrain from saying that it will forever remain a foul blot on Mr. Dickens's reputation for *morality*, that together with this last product of his genius, in which he holds up to obloquy the professing philanthropists who have a “propensity to ‘pitch into’ their fellow-creatures,” and whose “fighting code” empowers them “to bore their man to the ropes,” “to hit him when he is down, hit him anywhere and anyhow, kick him, stamp upon him, gouge him, and maul him behind his back without mercy,” there goes forth to the world bound within the same covers, a copy of his will, evidently written for the public eye, in which he gives his own wife, the mother of his children, to use his own classic expression, a “kick.”

We have testimony that when this will was first made public, the feeling in England was that the attempt to injure his wife's social position by the invidious distinction made between her and her sister, to go out to the world after his death, was an act of extreme meanness. And it is a significant fact that recent English papers represent the members of the family, who were alienated by his life, as now restored to relations of peace and harmony.

PATIENCE is soon exhausted in reading Noethen's History of the Catholic Church.² It is a model of assumption and misrepresentation, and how a man of

¹ *The Mystery of Edwin Drood*, and some Uncollected Pieces. By CHARLES DICKENS, with Illustrations. Boston: Fields, Osgood, & Co. 1870. pp. 210. 50 cents.

² *A Compendium of the History of the Catholic Church, from the Commencement of*

education and candor can put his name to it as author is one of the mysteries which Romish policy alone can explain. It is plausible, if one has no other sources of knowledge; it classifies all Catholics as saints, all Protestants as sinners; presents as fact what a tyro knows is fiction or conjecture; it distorts where it cannot by craft conceal; it makes claims in religion, science, and the arts which are simply absurd, and narrates as veritable history the stupendous humbugs on which much of the Catholic Church is based, such as the discovery and preservation of the true cross, the crown of thorns, miracles, etc. The burning and beheading and persecutions of the martyrs it coolly lays at the doors of the civil authorities, just as the Catholic World treats the dark deeds of the Inquisition, as if in those times the civil authorities were not the servants of the Church. It charges the Protestants with civil wars, bloodshed, and all those sanguinary years of terrible conflict with Romanism, and utterly ignores or denies any severity or persecution on the part of the Catholics.

In one chapter is a queer though unintentional illustration of the silly weakness of the infallibility dogma. This dogma, as expounded by the best authorities, means that on religious matters, doctrine, and practice, Popes never have and never can make mistakes. But this history is compelled to admit that Clement XIV. did suppress the Jesuits; but as they were afterward restored, which Pope was right and which wrong, when both are, by the new dogma, infallible? In the chapter pertaining to Catholicity in the United States there is an ignoring of all influences save that of the Catholic Church that would be amusing were it not so boldly dishonest. In regard to the colored race here, the candid author asserts that "our holy Mother the Church has raised the African race from a condition of unbelief and ignorance, and brought them to a knowledge and practice of the saving truths of Christianity."

The only reasonable supposition in regard to this book is that it is written for Catholics only, for those who are not likely to see other books.

Sir James Mackintosh says of Henry VIII. in substance, that he was the ideal of perfection in wickedness, so far as the infirmities of human nature would permit; so of this history, — it is the ideal of perfection of misrepresentation, so far as the infirmities of human nature will allow.

"COMPANIONS OF MY SOLITUDE"¹ is just the book, and therefore good, that we should expect from Arthur Helps, the author of "Friends in Council," etc. His "Companions" are his thoughts, and with such he must generally have been in very good company. Instead of allowing his quiet musings to run to waste, as is too customary, he has carefully written out the best, and introduces them to us, as showing how in solitude he is not alone, and how his private hours are for profit to himself and his readers. Let us see how his companions talk, for thus we can judge best of their character. Says one: —

"As regards charity, a man might extend to others the ineffable tenderness which he has for some of his own sins and errors, because he knows the whole

the Christian Era to the Ecumenical Council of the Vatican, etc. By Rev. THEODORE NOETHEN. Baltimore: John Murphy & Co. 1870. 12mo. pp. 587.

¹ *Companions of my Solitude*. By ARTHUR HELPS. Boston: Roberts Brothers. 1870. 16mo. pp. 276. \$1.50.

history of them ; and though, taken at a particular point, they appear very large and very black, he knew them in their early days when they were playfellows instead of tyrant demons."

Another : "The virtuous, carefully tended and carefully brought up, ought to bethink themselves how little they may owe to their own merit that they are virtuous, for it is in the evil concurrence of bad disposition and masterless opportunity that crime comes."

Another : "Where a man's business is, there is the ground for his religion to manifest itself."

This for the advocates of "woman's rights" : "Government, to be sure, is not a fit thing for women, their fond prejudices coming often in the way of justice. Discretion also they would want (need ?), not having the same power, I think, of imagination that men have, nor the same method. . . . Why is it that a man cook is always better than a woman cook ? Simply because a man is more methodical in his arrangements, and relies more upon his 'weights and measures.'"

And so we might multiply quotations ; but these will give a fair representation of the book, and perhaps induce our readers to cultivate a closer acquaintance. Occasionally there is an opinion from which we dissent, as when he falls into the careless error—for we do not think Helps to be unfair by intention,—far from it—of including under the word "Puritanism" all the disagreeable traits of human nature. When one is belaboring a "Puritan" with verbal cudgels we feel like saying to him, first, "Put yourself in his place," and then express your honest views. In brief, we say of this volume that it is full of practical thoughts on important topics admirably expressed, and cannot be read either as a whole or in parts without both pleasure and profit.

THE new and cheap edition of Froude's *History of England*, issued by Messrs. C. Scribner & Co., is now completed.¹ This interesting and valuable work covers the period from the Fall of Wolsey to the defeat of the Spanish Armada. No less than six volumes are devoted to the reign of Elizabeth. The series of twelve volumes contains all that is to be found in the library edition, and is furnished at the low price of \$1.25 a volume. The paper is good and the type clear, and the public may well be congratulated on having so important a work brought within the reach of a large proportion of appreciative readers. The last volume contains an Index to the entire work, filling about seventy pages, which adds greatly to the value of the series.

"THE STRUGGLE IN FERRARA,"² is a well-told story of the Reformation in Italy, adhering, we judge, closely to historic facts and data, and presenting a vivid picture of Romish intrigue and persecution, of the workings of that most horrible of all horrible institutions,—the Inquisition,—and detailing the gradual extinction of Protestantism in that duchy. The Italian Inquisitors had a

¹ *History of England*. By JAMES ANTHONY FROUDE, M. A., late Fellow of Exeter College, Oxford. Vols. XI. and XII. New York : Charles Scribner & Co. 1870.

² *The Struggle in Ferrara. A Story of the Reformation in Italy*. By WILLIAM GILBERT. Philadelphia : J. B. Lippincott & Co. 1871. 8vo. pp. 145. \$1.50.

theory that as the ignorant classes were greatly influenced by example, the populace would not long hold to the doctrines of the Reformation, if the Reformation could be extirpated among those who were wealthy and educated, and to these the Inquisitors gave their careful and diabolical attention. Such books are not pleasant, but yet are profitable, and their circulation is greatly to be desired in these easy-going times, when Protestants are inclined to sit with folded hands while Romanism pushes on its plans with ever-increasing vigor. Numerous illustrations add to the general attractiveness of the book.

"MISTAKEN"¹ is, technically, a religious novel, and therefore unsatisfactory, because there is too much religion for the fiction, too much fiction for the religion, and so it fails of thoroughly pleasing the reader. The author's aim seems to be to show how the commonly received doctrinal truths of the Bible are inconsistent with reason and with right ideas of God; to show that we have a right to understand all the mystery of godliness, and finally that only in the writings of Swedenborg is there a true solution of our doubts; that is, the book is very shrewdly in the interests of Swedenborgianism, and the author shows no inconsiderable ability, but we must confess that her ability to raise difficulties is greater than her power to solve them. And thus it ever is with those who endeavor to explain what God has not seen fit to reveal. Great as is man's curiosity, there are some things which will not be understood fully in this world; and if "a God understood is no God at all," as a distinguished writer has said, we may as well be content to rest on faith on those subjects where finite reason fails.

THE ILLUSTRATED LIBRARY OF WONDERS, published by Scribner & Co., is continued with commendable promptness, and the amount of valuable and interesting information that is presented in the handsome volumes is remarkable. The subjects are well chosen, the descriptions plain, and so far as we can judge accurate, the illustrations numerous and good, and the typography unexceptionable. The last volume—"Lighthouses and Lightships,"²—is one of the most attractive yet issued, but the omission of all reference to lighthouses on our own coast, and to our system, is unfortunate, but perhaps what might be expected in an English book. It is not an English trait to accord merit to others, or to admit that others can do that which it may profit them to know. This series of "Wonder" books is worthy of high praise, and is a valuable acquisition to the libraries of old and young.

MRS. URBINO has favored the public with a translation from the French of a work entitled, "The Princes of Art."³ The introductory portion is devoted to

¹ Mistaken; or, The Seeming and the Real. By LYDIA FULLER. Philadelphia: J. B. Lippincott & Co. 12mo. pp. 286. \$1.50.

² Lighthouses and Lightships: a Descriptive and Historical Account of their Mode of Construction and Organization. By W. H. DAVENPORT ADAMS. Illustrated. New York: Charles Scribner & Co. 1870. 12mo. pp. 322. \$1.50.

³ The Old Masters, The Princes of Art: Painters, Sculptors, and Engravers. Translated from the French by Mrs. S. R. URBINO. Boston: Lee and Shepard. 1870. 12mo. pp. 337. \$2.00.

"The Fine Arts, Architecture, Sculpture, Painting, and Engraving," giving brief historic, explanatory, and descriptive comments on each. The rest of the work is of a biographical character, treating of individual artists who are worthy of the title of princes. The selection is judicious, the illustrative anecdotes are in good taste and impressive; and the entire work is valuable not only for the information which it gives, but also for its suggestive character. To the multitude of readers who have no recourse to larger and more elaborate works in this line this volume will prove of special benefit.

AMONG the curiosities of literature is a volume entitled, "New Primary Object Lessons."¹ It was first issued in 1861, and has now advanced to the fifteenth edition. After the preliminary statement of a few "Principles on which Object Teaching is founded," it begins with "Home Training of the Senses," and then proceeds to "School Lessons," under the following general headings: "Form, Color, Number, Size, Drawing, Time, Sound, Primary Reading, Qualities of Objects, Object Lessons, Human Body," and ends with "Moral Training." The new edition is "entirely rewritten, reillustrated, and enlarged," and the fact that it has attained to a fifteenth edition is presumptive evidence of its originality and merits. The character of the work may be judged of from the motto, "Present to children things before words, ideas before names. Train them to observe, to do, and to tell."

JUVENILE LITERATURE. — Books for the young are so numerous that we can give only brief mention to a few among the best. "The Elm Island Stories,"² by Rev. Elijah Kellogg, are excellent. Their atmosphere is wholesome, their influence good, and the narratives are exceedingly interesting without being unduly exciting. Mr. Kellogg has rapidly made himself a great favorite with the boys, and as this series came out, volume by volume, the interest in the stories increased, and now that the six are completed we have a set the possession and perusal of which will be a pleasure and profit.

Another series is called "The Proverb Series,"³ and the appropriateness of the title will be apparent by reference to the names of the different volumes. We have read each book and can commend them as safe and sound and interesting, very well adapted to convey useful lessons, and fortunately free from excep-

¹ Calkins's New Object Lessons. Primary Object Lessons for training the Senses and developing the Faculties of Children. A Manual of Elementary Instruction for Parents and Teachers. By N. A. CALKINS, Author of "Phonic Charts," and "School and Family Charts." New York: Harper and Brothers. 8vo. pp. 442. 1870.

² The Elm Island Stories. Complete in Six Volumes. 16mo. 24 Illustrations. Per volume, \$ 1.25. Lion Ben of Elm Island; Charlie Bell, the Waif of Elm Island; The Ark of Elm Island; The Boy Farmers of Elm Island; The Young Shipbuilders of Elm Island; The Hard-Scrabble of Elm Island. Boston: Lee and Shepard.

³ The Proverb Stories. By Mrs. M. A. Bradley and Miss Kate J. Neely. Six Volumes. Illustrated. Per volume, \$ 1.00. Birds of a Feather; Fine Feathers do not make Fine Birds; Handsome is that Handsome does; A Wrong confessed is half redressed; One Good Turn deserves Another; Actions speak louder than Words. Boston: Lee and Shepard.

tionable scenes or language. The volumes in this, and in the before-mentioned series, are sold separately, if desired.

The sixth and last¹ of "The Lake Shore Series" is before us, a fitting close of a thrilling fiction. It requires the genius of no ordinary writer to preserve the unity and yet keep up the variety of incidents needed to hold the attention of the reader through a succession of volumes so closely allied as these are. But the success of the author has been complete. His last volume will be seized upon and devoured as eagerly as have been its predecessors. He tells us in his Preface that he "has endeavored to show that fidelity to duty prospers even in this world, and that evil-doing brings pain and misery." This book needs no commendation from us.

In regard to Oliver Optic's books we desire to say a few words, because some editors seem to mistake the intention of both author and publishers, and denounce the books as not suited to Sabbath-school libraries! To which it may be replied, they were not intended for Sabbath-school books any more than Greenleaf's Arithmetic was intended for a Sabbath-school text-book, nor have their publishers ever advertised them as such, and thus criticism of this kind, whether made through ignorance or malice, is simply absurd. But further, we do believe that their moral influence is good. The influence of any story that depicts vice and its results, and virtue and its rewards, in true colors, that never panders to an evil passion and constantly holds up for imitation the good and the true, can be only good. For instance, Oliver Optic's last story, "Plane and Plank," is one of the best temperance tales ever written, and while, as in all his books, he does not obtrude the "moral," the whole tone is elevating. We will quote a few sentences just to prove our position correct, that while this popular writer secures in a wonderful manner the interest of the young, he does not neglect their best welfare. The father of "Phil" is a drunkard, who at last reforms. In one of the conversations is this scene. Says Phil:—

"I shall pray to God to save both you and me from the horrors of intemperance."

"Philip, I have resolved most solemnly a hundred times to drink no more; but I did not keep my promise even twenty-four hours."

"Is your mind so weak as that?"

"Mind! I have no mind, my son. I have n't a particle of strength, either of body or mind."

"You must look to God for strength," said Mrs. Greenough, who had listened in silence to our conversation.

"I have, madam; but he does not hear the prayer of such a wretch as I am."

"You wrong him, Mr. Farrington," replied the widow, solemnly. "He hears the prayers of the weakest and the humblest. You have no strength of your own; seek strength of him. My husband was reduced as low as you are. For ten years of his life he was a miserable drunkard; but he was always kind to me. Hundreds of times he promised to drink no more, but as often broke his promise. I became interested in religion, and then I understood why he had always failed."

¹ The Lake Shore Series. Bear and Forbear; or, The Young Skipper of Lake Ucaiga. By OLIVER OPTIC. Illustrated. Boston: Lee and Shepard; New York: Lee, Shepard, and Dillingham. 1871. pp. 311.

I prayed with my husband, and for him. He was moved, and wept like a child. Then he prayed with me, and the strength of purpose he needed came from God. He was saved, but he never ceased to pray.'

"That is hopeful, madam; but I am afraid I am too far gone. I have no wife to pray with me," said my father, gloomily.

"I will pray with you."

"Throwing herself upon her knees before a chair, she poured forth her petition for the salvation of the drunkard, with an unction that moved both him and me. I heard my father sob, in his weakness and imbecility. He was as a little child, and was moved and influenced like one.

"You must pray yourself, Mr. Farrington," said she, when she had finished.

"You must feel the need of help, and then seek it earnestly and devoutly."

"I thank you, madam, for all your kindness. I will try to do better. I will try to pray," said he.

"She left the room, and went into the kitchen to prepare the soothing drinks which the excited nerves of the patient demanded.

"I will reform, Philip. I will follow this good lady's advice. Give me your hand, my son," said my father.

"O, if you only would, father! This world would be full of happiness for us then. We could find my mother, and be reunited forever."

"God helping me, I will never drink another drop of liquor," said he, solemnly, lifting up his eyes, as I held his trembling hand."

Afterward Phil left his father, and went to meeting; he says: "I was deeply impressed by the prayers, the singing, and the sermon. In the afternoon I stayed at home with my father, and Mrs. Greenough went to church. I read the Bible and the library book I had obtained at the Sunday school to him, and he was as much interested as I was. In the evening I went to the prayer-meeting; and when I retired I felt more like being good and true than ever before. . . .

"It was but the old story, that he who sins must suffer; and his experience made me resolve anew to be always true and faithful to the truth and the right; for if the conscience can sting here, in the midst of the allurements of the world, what will it not do in the hereafter?"

It occurs to us that we have seen books professedly published for Sabbath-schools that contained less religion and good morals than the single page we have quoted.

"THE CHARLEY ROBERTS SERIES" consists of three volumes,¹ which can be placed with safety in the hands of the young. The moral tone is good, and the narrative sprightly, and as a whole they are on a higher plane of ability and merit than is usual in children's books.

"TWELVE YEARS WITH THE CHILDREN"² is a volume of anecdotes designed to interest the young in foreign missions, by Rev. William Warren, D. D., who has

¹ The Charley Roberts Series. Three Volumes. 12 Illustrations. Per volume, \$1.00. How Charley Roberts became a Man; How Eva Roberts gained her Education; Charley and Eva's Home in the West. Boston: Lee and Shepard.

² Twelve Years with the Children. Mottoes and Echoes, in Morals and Mission Work. By W. WARREN. Portland: Hoyt and Fogg. 1869. 12mo. pp. 325.

for some years been a district secretary of the American board for Northern Vermont, New Hampshire, and Maine. The moral and religious character of the work commends it to those for whom it was written.

"HELPS," technically so called, are too often hindrances, and in no department of Christian labor is this so frequently true as in Sabbath-school instruction. There is no lack of magazines, papers, exercises, books, schedules, etc., etc., but in these there is too often, and perhaps generally, a woful lack of brains and appreciation of what is really wanted. No book of suggestions and directions to superintendents, teachers, and scholars can be of much worth unless downright hard labor has been expended upon it, and mental laziness is a besetting sin with authors as with other people.

Mr. Shute, the New England Agent of the American Union, whose rooms at 40 Winter Street are thoroughly supplied with Sabbath-school literature, sends us two works by James Comper Gray, which, after examination, we are prepared to indorse and to recommend as "Helps." One is "The Class and the Desk,"¹ in two volumes (Old Testament and New Testament). This is not intended to furnish full material for those who use it; but rather to aid by suggestions systematically arranged. These exercises are good illustrations of what the author aptly calls "sanctified ingenuity," and for those who suffer from the three-fold lack of time, books, and knowledge they are admirably adapted for practical and effective use. The volume on the New Testament contains one hundred and twenty lessons for the "class," and forty-seven for the "desk," or superintendent. The volume on the Old Testament contains one hundred and forty-four lessons; and in each series we find a wealth of thought and fulness of annotation, and a careful system that can only be the result of much hard labor by one whose enthusiasm was amply sustained by his ability.

The other book to which reference is made above is "Topics for Teachers,"² in which we find a well-executed endeavor to combine the substance of a Bible Encyclopædia, a Concordance, and Text-Book in one systematic work, and so arranged that teachers, scholars, or readers can study and consult its pages with profit and pleasure. Vol. I. treats of Nature and Man; Vol. II. of Art and Religion. The discussion of subjects is such as to give a completeness to each, and to supply the lack of an extensive library, so that the person who possesses the book will have in compact form all essential information on the topics under investigation. We are free to say that these books please us better than any we have ever seen.

THIS Jubilee year of the Pilgrims is, and very properly should be, abundant in literature bearing upon their history and church polity. Our own pages bear evidence of this, and so do the columns of our denominational papers. A series

¹ The Class and the Desk, a Manual for Sunday School Teachers. By JAMES COMPER GRAY. London: James Sangster & Co. 2 vols. (sold separately). 12mo. pp. 292, 294. \$1.75 per volume. For sale by E. Shute, 40 Winter Street.

² Topics for Teachers, a Manual for Ministers, Bible Class Leaders, and Sunday School Teachers. By JAMES COMPER GRAY. London: Elliot Stock. 2 vols. 12mo. pp. 289, 303. \$3.00. For sale by E. Shute, 40 Winter Street.

of articles by Rev. Dr. Dexter, originally printed in the *Congregationalist* and *Recorder*, entitled "The Church Polity of the Pilgrims the Polity of the New Testament," has been published in a neat little volume by the Congregational Publishing Society, and we are glad to recommend it as a compact, and at the same time comprehensive and clear, presentation of the subject, and its thorough perusal cannot fail to be a positive benefit to those Congregationalists—and they are too numerous—who are ignorant of many of the fundamental principles of their denomination. Hon. R. A. Chapman, Chief Justice of the Supreme Court of Massachusetts, furnishes an admirable introduction to the book, in which in his lucid style he enunciates some vital truths bearing upon the relations of the teachings of the Bible to man's civil and religious freedom and elevation, and thus, to Congregationalism as a system. And here we heartily praise the *Pilgrim Memoranda* edited by Dr. Dexter, copies of which have been sent, we believe, to all our clergymen. It is a *Chronological Glance at Prominent Facts of Interest*, in connection with the *Pilgrim Fathers and their History*, and gives in the compass of a few pages what has heretofore been scattered through many, and some of them very rare books. The denomination and the public are under obligations to Dr. Dexter for thus giving a portion of the results of his thorough investigations into our civil and ecclesiastical history. It is fortunate there are some men whose tastes and facilities combined enable them to pursue such studies, else history would be but "confusion worse confounded."

It is refreshing to see our Western friends so much in earnest to gather fruit for posterity, the experiences and reminiscences of the early settlers of their own region. The *Firelands Pioneer*¹ has reached its tenth volume, a well-filled pamphlet of 119 pages, embellished with a fine steel engraving of Daniel Tilden, M. D., one of the Western Reserve Pioneers. Every antiquarian will find much of interest and value in this unpretending record.

A NEW edition—the seventh—of "Sabbath Songs for Children's Worship"² is good evidence that this is proving itself to be one of the best of the multitude of Sabbath-school singing-books. It has less of trash and more of merit than any book of its kind with which we are acquainted, and both words and tunes will stand the test of hard usage, besides which it has many new features of decided merit which give it peculiar claims to approbation.

"THE ART REVIEW," intended to be an exponent of art for the people, is a very creditable quarterly issued at Chicago, and sent to us through the courtesy of L. A. Elliot, of this city, a popular dealer in engravings and works of art.—"The Williams Review," published in the interests of Williams College, is well edited and beautifully printed. The number before us contains articles by President Hopkins, Professor A. L. Perry, Edward Everett Hale, Professor W.

¹ The *Firelands Pioneer*. Published by the Firelands Historical Society, at their Rooms in Whittlesey Building, Norwalk, Ohio. Sandusky, Ohio. 1870. Vol. X. pp. 119. 50 cents.

² *Sabbath Songs for Children's Worship*. By LEONARD MARSHALL, JOHN C. PROCTER, and SAMUEL BURNHAM. Boston: Lee and Shepard.

R. Dimmock, and interesting miscellaneous matter. — "The Manual of the First Congregational Church in Franklin, Mass. (organized February 16, 1738)," is a model for imitation in its arrangement, completeness, and typography. We do not remember to have seen one more pleasing in all the essentials of such a book. Why will not all our churches secure proper manuals, not only that they may have in compact form the prominent points in their history, but also for simple convenience? — "The Manual of the First Church in New Haven, Conn.," just issued, enters rather more into detail than the one above mentioned, and is very satisfactory in all its parts. — "A Memorial of Deacon Samuel W. Boardman (born November 27, 1789, died May 13, 1870)," has been prepared by his son, Rev. S. W. Boardman, D. D.; it is a filial tribute to one who labored earnestly for peace among men. — A good book for the family and the Sabbath school is "The Steps of Jesus," a narrative harmony of the four Evangelists, in the words of the authorized version, by Robert Mimpriess. For those who desire to see the "harmony" of Gospel narrative, this little book is excellent; our only remark is that no "harmony" or arrangement, or compilation, or commentary should be allowed to diminish our reading of the Bible itself. Published by M. W. Dodd. 75 cents. For sale by E. Shute, 40 Winter Street. — A good map of Palestine is very helpful in the study of the New Testament. Rev. W. L. Gage, of Hartford, Conn., has carefully prepared a RELIEF map which shows the surface of the country around about the Holy City, and gives a better idea of the topography of that sacred region than any simple projection upon paper could possibly do. By remitting one dollar to the author, as above, any one can secure this map in frame, 9×11 , in good condition and without further cost. — As the successive numbers of Hurd and Houghton's edition of "Smith's Bible Dictionary" have appeared, we have expressed our hearty praise of its superior excellence, and in so many different ways that whatever we may now say will only be in the line of repetition. The great work now draws near completion, and it will be an honor to the editors and publishers. The rich scholarship of Professor Hackett and Ezra Abbot is apparent throughout the work, and so many and important are the additions and corrections that this American edition must and should take precedence of all others. The typography and paper are admirable, and in all that pertains to a standard work this is entitled to the first rank. We congratulate editors, publishers, and the public on the near completion of the book, and cordially wish that a copy could be in every house in the land for reference and study.

EDITORS' TABLE.

IN our April issue, pages 326, 327, are some extracts from a communication by the Rev. John A. Vinton, in relation to the landing of the Pilgrims. He says "that no landing was effected on what is now proudly called 'Forefathers Day,' except for purposes of exploration." And again, "but there was no such affair as has commonly been imagined to have taken place on the 21st or 22d of December, 1620." Others have made the statement publicly of late that the Pilgrims did not land on the 11th (21st) of December. We refer to this matter to affirm our conviction that the usage is well founded, and that according to universal custom, in all analogous cases, the landing of the Pilgrims was on December 21st, 1620, or that event has no date. The ten men selected and "of themselves willing to undertake it" did land that day, and explore, and were well pleased, and returned to the ship with the good news; and as soon as possible went back to the work of laying out streets and erecting temporary dwellings; and not until the 31st of March were *all* placed on shore. But then they had their comfortable dwellings, and much of their summer's crop planted. Had not the Pilgrims landed until then? Must they all have been on shore before they can be said to have been in possession? We celebrate our independence on the 4th of July, going back to 1776, but had we achieved it? Not a tithe as nearly as the Pilgrims landed on the 21st. Those ten men were *the* Pilgrims, if any ten could have been. No more were needed, surely, to represent all. They settled the question of their future home on that memorable day, and no other day is like it in all our wonderful history, and let none hesitate to observe it from any fear of a mistake in the day. They must be strangely credulous and inconsiderate persons who have "commonly imagined" that all the men, women, and children, sick and infirm, of the Mayflower were huddled upon that bare rock, and were left upon that bleak shore, without shelter or protection, until houses could be built. They must be few who have ever dreamed such folly. When Colonel Fremont, with his few untrained and ununiformed soldiers took possession of California, and set up the stars and stripes, that was *the* day when our Government took possession, but not a single civil officer was there. We firmly believe in Forefathers' Day, the 21st of December, *the* day when the Pilgrims made their explorations in the harbor, set their feet upon the historic rock, surveyed the hills and valleys of "Patuxet," and decided upon their future home.

In the same communication there is an error — of the type, probably — in the date of the signing of the "compact." It was on the 11th of November, according to all the copies we have seen, and not on the 15th.

In closing this volume of the Quarterly, the Editors feel justified in asking the attention of their patrons to the variety and excellence of the articles published in its pages during the year. They believe that every article has been not only of interest, but of direct value to the denomination, and largely to the public, while in statistics, biography, and historical memoranda it has fully sustained its peculiar and honorable reputation. It has been the aim, and will be increasingly

so in the future, to present the views of able writers on a wide range of topics, so that laymen as well as clergymen will find its articles interesting and profitable. It is gratifying to receive many assurances that the *Literary Review* meets warm approval, for it has been the purpose of the editors to put the readers in direct communication with current literature in its various departments, so that even those who do not possess the means to purchase many books may become acquainted with the thoughts of the leading writers of the day.

In regard to the coming year, it may be said that arrangements already made and in progress will secure to the patrons of the Quarterly an amount, quality, and value of material better than in any past year of its history, and it is earnestly desired that Congregationalists should so interest themselves in this periodical that it may stand upon a paying basis, or at least have such a list of subscribers that, in addition to performing all their labor gratuitously, the editors may not have to face unpleasant deficits at the close of the year! The subscription list is large, but not such as should be given to the only denominational periodical in the country which gives complete statistics. A glance at the pages of the January number alone will quickly convince the most incredulous that the work expended upon the Quarterly is poorly paid for.

The subscription price is but \$ 2.00 a year. Will each present patron not only renew his own subscription, but send an additional name with the money? A very little labor in this way would greatly ease the editors in their work.

The Editors and Proprietors of the Congregational Quarterly have reprinted *fac-simile* editions of the following rare tracts:—

I. Some Miscellany Observations on our present Debates respecting Witchcrafts, in a Dialogue between S and B, 1692. One hundred copies printed, quarto, heavy tinted paper. Price, 75 cents.

II. A Disquisition concerning Ecclesiastical Councils. By INCREASE MATHER, D. D. 1716. One hundred and twenty-five copies printed, quarto, tinted paper. Price, \$ 1.00.

These are elegant reprints, and the small number of copies printed and the elegant typography make them rare acquisitions to public or private libraries. Those who desire copies should make early application.

CONGREGATIONAL QUARTERLY RECORD.—1870.

CHURCHES FORMED.

1870.

ALTON, Ill., 1st Church, July 29, 50 members.
 BROWNSDALE, Minn., July 31, 12 members.
 CHEROKEE, Io., 15 members.
 CHICAGO, Ill. (Holland).
 CHIPPEWA, Wis., Sept. 7, Memorial Church, 18 members.
 DOUGLAS, Minn., Aug. 27, 12 members.
 ELLSWORTH, Kan.
 ERIE, Ill., July 11.
 HERSEY, Mich., July 24, 8 members.
 LAKEVILLE, Io., July 11, 12 members.
 LUDINGTON, Mich.
 MARSHFIELD, Mo., Aug. 5, 6 members.
 NEWINGTON, N. H., Sept. 8, 16 members.
 ORIENT, Io., June 19, 5 members.
 OSAWKEE, Kan., June 15, 25 members.
 OTLEY, Io., July 10, 10 members.
 PARKER, Kan.
 PATRIOT (near), Ohio.
 SENECA, Mo., 6 members.
 WEST INDEPENDENCE, Ohio, 18 members.
 WOODLAND, Cal., June 22, 13 members.

MINISTERS ORDAINED.

1870.

BASCOM, GEORGE S., to the work of the Ministry in Odell, Ill., June 29. Sermon by Rev. Flavel Bascom, D. D., of Hinsdale.
 CAMERON, JAMES, to the work of the Ministry in Blanchard, Me., June 15. Sermon by Rev. Leander S. Coan, of Brownville. Ordaining Prayer by Rev. Francis N. Peloubet, of Attleborough, Mass.
 CHAMPLIN, OLIVER T., to the work of the Ministry in Fairmount, Minn., July 10. Sermon by Rev. Richard Hall, of St. Paul.
 CODINGTON, GEORGE S., over the Ch. in Lacon, Ill., July 1. Sermon by Rev. N. A. Prentiss, of La Salle. Ordaining Prayer by Rev. H. Vallette Warren, of Granville.
 CROSS, W. H., over the Ch. in Tomah, Wis., June 29. Sermon by Rev. Nathan C. Chapin, of La Crosse.
 EVANS, DANIEL A., over the Welsh Cong'l Ch. in Andenreid, Penn., June 19.
 FULLERTON, JEREMIAH E., to the work of the Ministry in Cumberland Mills, Westbrook, Maine, Sept. 8. Sermon by Rev. John O. Fiske, D. D., of Bath. Ordaining Prayer by Rev. Henry O. Thayer, of Woolwich.
 GILBERT, HENRY B., to the work of the Ministry in Pottsville, Pa., Sept. 6. Sermon by Rev. Edward Taylor, D. D., of Binghamton, N. Y. Ordaining Prayer by Rev. Samuel Johnson, of Newark Valley, N. Y.
 HALL, RUSSEL T., over the Ch. in Pittsford, Vt., Sept. 8. Sermon by Rev. George L. Walker, D. D., of New Haven, Conn. Ordaining Prayer by Rev. Aldace Walker, D. D., of Wallingford.
 HARRAH, CHARLES C., to the work of the Minis-

try in Monroe, Io., Aug. 3. Sermon by Rev. William W. Woodworth, of Grinnell.

HOYT, JAMES P., over the Ch. in Sherman, Conn., July 28. Sermon by Rev. J. B. Bonar, of New Milford. Ordaining Prayer by Rev. William H. Dean, of Bridgewater.
 JACKSON, GEORGE H., to the work of the Ministry in New Orleans, La., June 25. Sermon by Rev. John Turner, of New Orleans.
 JAMES, N. B., to the work of the Ministry in New Orleans, La., June 25. Sermon by Rev. John Turner, of New Orleans.
 JEWETT, HENRY E., to the work of the Ministry in Redwood, Cal., July 12. Sermon by Rev. E. G. Beckwith, of San Francisco. Ordaining Prayer by Rev. George Moor, D. D., of Oakland.
 JONES, ENOCH, to the work of the Ministry in —, Ohio.
 KINGSBURY, EDWARD P., over the Ch. in Dunstable, Mass., June 22. Sermon by Rev. Eden B. Foster, D. D., of Lowell. Ordaining Prayer by Rev. Leonard Luce, of Westford.
 LEAVITT, JONATHAN G., over the Churches in Patten and Island Falls, Me., June 27. Sermon by Rev. Horace James, of Lowell, Mass.
 LOGAN, ROBERT W., to the work of the Ministry in Brunswick, Ohio, Aug. 30. Sermon by Rev. William H. Brinkerhoff, of Pierpont.
 MAY, OSCAR G., over the Ch. in Marselles, Ill., June 21. Sermon by Mr. George S. Codington, of Lacon.
 SPAULDING, WILLIAM A., over the Ch. in New-castle, Me., Aug. 9. Sermon by Rev. William M. Barbour, D. D., of Bangor Seminary. Ordaining Prayer by Rev. Charles Packard, of Waldoborough.
 TELLER, HENRY W., over the Ch. in Essex, Conn., July 7. Sermon by Rev. Zalmon B. Burr, of Weston.
 WINSOR, RICHARD, to the work of the Ministry in Medway Village, Mass. Sermon by Rev. Luther H. Gulick, of Hartford, Conn. Ordaining Prayer by Rev. N. G. Clark, D. D., of Boston. A missionary to the Mahratta field.

MINISTERS INSTALLED.

1870.

BARNARD, Rev. PLINY F., over the Ch. in West-hampton, Mass., June 30. Sermon by Rev. Gordon Hall, D. D., of Northampton. Installing Prayer by Rev. John H. Bisbee, of Huntington.
 BARTEAU, Rev. SIDNEY, over the Ch. in Zumbrota, Minn., June 28. Sermon by Rev. William B. Dada, of Lake City.
 BOARDMAN, Rev. JOSEPH, over the West Cong'l Ch. in Dracut, Mass., Sept. 1. Sermon by Rev. John M. Greene, of Lowell. Installing Prayer by Rev. Eden B. Foster, D. D., of Lowell.

BONAR, Rev. J. B., over the Ch. in New Milford, Conn., June 30. Sermon by Rev. David Murdock, D. D., of New Haven. Installing Prayer by Rev. Daniel D. T. McLaughlin, of Morris.

CLARK, Rev. ANSON, over the Ch. in West Salem, Wis., Aug. 24. Sermon by Rev. Enos J. Montague, of Oconomowoc.

CLARK, Rev. T. J., over the Ch. in Northfield, Mass., Aug. 17. Sermon by the Rev. George Lyman, of South Amherst. Installing Prayer by Rev. Henry B. Hooker, D. D., of Boston.

FRINK, Rev. B. MERRILL, over the 1st Cong'l Ch. in Saco, Me., June 30. Sermon by Rev. Samuel Harris, D. D., of Bowdoin College.

GAYLORD, Rev. JOSEPH F., over the Ch. in Worthington, Cal., Aug. 3. Sermon by Rev. Gordon Hall, D. D., of Northampton. Installing Prayer by Rev. John H. Blabie, of Huntington.

GRAY, Rev. D. B., over the 2d Ch. in Oakland Point, Cal., Aug. 9. Sermon by Rev. Eli Corwin, of San Francisco.

GREENE, Rev. JOHN M., over the Ch. in Lowell, Mass., July 20. Sermon by Rev. Eden B. Foster, D. D., of Lowell. Installing Prayer by Rev. John P. Cleveland, D. D., of Ipswich.

HOLMES, Rev. HENRY M., over the Ch. in Benson, Vt., June 23. Sermon by Rev. Milton L. Severance, of Orwell.

KNOUSE, Rev. WILLIAM H., over the Ch. in Deep Water, Conn., July 23. Sermon by Rev. F. N. Zabriskie, D. D., of Claverack, N. Y. Installing Prayer by Rev. Salmon McCall, of Saybrook.

LYMAN, Rev. ALBERT J., over the 1st Ch. in Milford, Conn., Sept. 7. Sermon by Rev. Oliver E. Daggett, D. D., of Yale College. Installing Prayer by Rev. Leonard Bacon, D. D., of New Haven.

MOREHOUSE, Rev. DARIUS A., over the Ch. in Essex, Mass. Sermon by Rev. Eden B. Foster, D. D., of Lowell.

MORRILL, Rev. STEPHEN S., over the Ch. in Henniker, N. H., Sept. 1. Sermon by Rev. Frederick D. Ayer, of Concord. Installing Prayer by Rev. John K. Young, D. D., of Hopkinton.

SLEEPER, Rev. WILLIAM T., over the Ch. in Sherman, Me., June 23. Sermon by Rev. Horace James, of Lowell, Mass. Installing Prayer by Rev. Franklin D. Austin, of Presque Isle.

SMITH, Rev. IREM W., over the Ch. in Tolland, Mass. Sermon by Rev. Elias H. Richardson, of Westfield.

STRONG, Rev. J. H., over the Ch. in Sequel, Cal.

WAINWRIGHT, Rev. GEORGE W., over the Ch. in Chippewa, Wis., Sept. 7. Sermon by Rev. A. O. Star, of Menomonee.

CLARK, Rev. EDWARD W., from the Ch. in Claremont, N. H., June 21.

DODGE, Rev. BENJAMIN, from the Ch. in North Abington, Mass., June 29.

FISK, Rev. PERRIN B., from the Ch. in Peacham, Vt., August 1.

HAZEN, Rev. HENRY A., from the Ch. in Lyme, N. H., Sept. 8.

HOWARD, Rev. ROWLAND, from the Ch. in Farmington, Me., Aug. 9.

MOOAR, Rev. GEORGE, D. D., from the 1st Ch. in Oakland, Cal., Aug. 4.

NORTHUP, Rev. BENNET F., from the Ch. in Griswold, Conn., June 28.

PARKER, Rev. ALEXANDER, from the Ch. in Nevada City, Cal., Sept.

RAY, Rev. BENJAMIN F., from the Ch. in Hartford, Vt., July 11.

RICHARDS, Rev. GEORGE, from the 1st Ch. in Bridgeport, Conn., Aug.

ROOT, Rev. EDWARD W., from the Ch. in West-erly, R. I., June 30.

SWALLOW, Rev. JOSEPH E., from the Ch. in Groton, Conn., June 28.

THACHER, Rev. ISAIAH C., from the Ch. in Gloucester, Mass., Aug. 13.

TUPPER, Rev. MARTYN, from the Ch. in Hardwick, Mass., Sept. 1.

WHITTLESEY, Rev. ELISHA, from the Ch. in Waterbury, Conn., July 14.

WICKES, Rev. THOMAS, D. D., from the Ch. in Jamestown, N. Y., Aug. 24.

WILLIAMS, Rev. CHARLES H. S., from the Ch. in Concord, Mass., June 21.

MINISTERS MARRIED.

1870.

DUTTON — SWEET. In Auburndale, Mass., Sept. 24. Rev. Horace Dutton, of Northborough, to Miss Martha G. Sweet.

EVANS — ROBERTS. In New York, July 23, Rev. Daniel A. Evans, of Audenreid, Pa., to Miss Margaret Roberts, of Liverpool, England.

HADLEY — PAGE. In Meredith, N. H., March 29. Rev. James B. Hiddley, of Campton, to Miss Eliza M. Page, of Lowell, Mass.

HOOD — CLARK. In Parma, N. Y., Aug. 3. Rev. George A. Hood, of Chester, Pa., to Miss Mary E. Clark, of Parma.

HOOKE — ATWATER. In Brooklyn, L. I., Rev. Edward T. Hooker, of Middletown, Conn., to Miss Susan C. Atwater, of Brooklyn.

LEWIS — HURD. In Bristol, Conn., June 21, Rev. Everett E. Lewis, of Bethel, Vt., to Miss Ellen A. Hurd, of Bristol.

MAGOUN — EARLE. In Waterbury, Conn., July 5, Rev. George F. Magoun, D. D., of Grinnell, Io., to Miss Elizabeth Earle, of Waterbury.

MERRILL — MERRILL. In Washington, D. C., Sept. 6, Rev. Charles H. Merrill, of Haverhill, N. H., to Miss Laura H. Merrill, of Washington.

RYDER — BUSHNELL. In Oberlin, Ohio, June 29, Rev. William H. Ryder, of Watertown, Wis., to Miss Mary E. Bushnell.

SPAULDING — DAVIDSON. In Bucksport, Me.,

MINISTERS DISMISSED.

1870.

BACON, Rev. JAMES M., from the Ch. in Essex, Mass., June 30.

BINGHAM, Rev. JOEL S., D. D., from the Ch. in East Boston, Mass., Sept. 6.

BRADFORD, Rev. DANA B., from the 1st Ch. in Randolph, Vt.

July 29, Rev. William A. Spaulding, of New-castle, to Miss Georgia Davidson, of Bucks-port.

TWINING — GRIDLEY. In Clinton, N. Y., Aug. 26, Rev. Kinsley Twining, of Cambridge, Mass., to Miss Mary E. Gridley, of Clinton.

WARREN — JACKSON. In Andover, Mass., July 28, Rev. William H. Warren, of St. Louis, Mo., to Miss Mary A. Jackson, of Andover.

WINSOR — SANFORD. In Medway, Mass., Sept. 7, Rev. Richard Winsor, to Miss Mary Sanford, of Medway.

MINISTERS DECEASED.

1870.

ADAMS, Rev. SOLOMON, in Auburndale, Mass., July 20, aged 73 years.

CLAGGETT, Rev. WILLIAM, in Washington, N. H., Aug. 2, aged 74 years.

GRAY, Rev. A. R., in Coventry, Vt., Aug.

HAND, Rev. RICHARD C., in Brooklyn, L. I., aged 68 years.

LORD, Rev. NATHAN, D. D., in Hanover, N. H., Sept. 9, aged 78 years.

MORSE, Rev. GROSVENOR C., in Emporia, Kan., July 13, aged 61 years.

PAGE, Rev. M. B., in Nashua, Io., Sept. 6, aged 28 years.

PATRICK, Rev. JOSEPH HOMER, in West Newton, Mass., June 19, aged 78 years.

PETTIBONE, Rev. PHILO C., in Chicago, Ill., Sept. 10.

WESTON, Rev. ISAAC, in Cumberland Centre, Me., June 28, aged 83 years.

MINISTERS' WIVES DECEASED.

1870.

AVERY, Mrs. ELIZABETH B., wife of Rev. Henry, in Jacksonville, Fla., Sept. 1.

CRANE, Mrs. ———, wife of the late Rev. William W., in Hart, Mich., Sept. 7.

CROSS, Mrs. FRANCES A. J., wife of Rev. Joseph W., at Hampton Beach, N. H., July 20, aged 60 years.

DAVENPORT, Mrs. ELIZABETH, wife of the late Rev. William, in Winthrop, Me.

GALLUP, Mrs. EMILY T., wife of Rev. James A., in Madison, Conn., May 3, aged 40 years.

SANFORD, Mrs. CAROLINE W., wife of Rev. Enoch, in Raynham, Mass., Sept. 16, aged 72 years.

STRATTON, Mrs. MARY S., wife of Rev. Samuel F., in Morris, Ill., Sept. 2, aged 24 years.

STURGESS, Mrs. MARY, wife of Rev. Frederick E., in Machias, Me., July 4, aged 25 years.

WATTS, Mrs. SARAH J., wife of Rev. Lyman S., in Barnet, Vt., July 24, aged 31 years.

WRIGHT, Mrs. SARAH, wife of the late Rev. Perez, in Pownal, Me., June 10, aged 30 years.

AMERICAN CONGREGATIONAL ASSOCIATION.

THE accessions to the shelves and tables and floor of the Library have been large and valuable since the annual meeting. Through the kindness and patient efforts of Samuel Burnham, Esq., of this city, the remnants of a theological library once belonging to the Cheshire (N. H.) Theological Institute have been donated to the Association by the surviving members of the Institute. There were 575 volumes, many of them of decided value, numerous pamphlets, and all useful here. With these came a number of valuable works from the private library of Rev. Z. S. Barstow, D. D., of Keene, N. H. From many sources smaller acquisitions have been secured. These all have an intrinsic worth, and every one is a new appeal for the speedy erection of the Congregational House. There is now no convenient opportunity for arranging the books and pamphlets, so as to make them the most useful, nor is our building as completely fire-proof as the increasing value of this Library absolutely demands.

The Directors of this Association are deeply impressed with the importance of making the most of the remainder of this Memorial Year, in securing liberal offerings for 'THE CONGREGATIONAL HOUSE.' As it is to be a denominational house, it is to be reasonably supposed that all of the denomination will wish to have a share in its erection. Movements are now in progress to raise, in Boston and immediate vicinity, by large subscriptions, at least \$100,000 in addition to the \$66,000 now at command. Outside of this limited circle it is earnestly requested that all our Congregational churches will take up one generous and general collection; and for many reasons this year seems the fitting time, even though it may not be every way the most convenient time. The Directors, by unanimous vote, have decided to address the pastors of all our churches, entreating them to preach on the third Sabbath of November, the 20th, on some subject suggested by this Memorial Year, especially presenting the great and pressing importance of the Congregational House now, and arranging for a collection or subscription in this behalf at that time. This day is chosen chiefly because it is within one day — the 21st — of the exact anniversary of the signing of the "Compact," in the cabin of the Mayflower, THE GREAT EVENT in the history of that extraordinary company. That little instrument is, confessedly, the germ of every constitution which recognizes a civil government of the people, by the people, for the people. It is more than desired that every pastor will regard this invitation as especially directed to him. Every facility will be afforded him for the intelligent presentation of the subject to his people, that is in the power of the undersigned. If by any means the time named cannot be thus used, it is hoped that before the 31st of March, 1871, when our Memorial Year will end, — as on that day, 1621, the last of the Pilgrims left the cabin of the Mayflower, — this subject will be presented, and a hearty response will be made. It does not seem possible that any church, small or large, rich or poor, could excuse itself, or ask to be excused, from *one contribution* for this national, general, Congregational object, of value to all, and in which all will want to bear a part. If those on whom rests the chief responsibility of directing in relation to this building seem to any one too urgent, it is only because their position compels them to see the great need of such a building, and that the time has fully come when Congregationalists throughout the land should join heart and hand, saying, "let us rise up and build." Each church will please consider itself especially called upon and appealed to for that "ONE GENEROUS CONTRIBUTION," and also that the way will be open for a repetition of this appeal, until that "one generous contribution" does come. For any further particulars, address

ISAAC P. LANGWORTHY, Cor. Sec.,
40 Winter Street, Boston, Mass.

AMERICAN CONGREGATIONAL UNION.

INSTEAD of sending out to the churches simply an Annual Report of its receipts and operations, the Congregational Union has this year issued a Manual embracing, with the customary Report, the chief matters of interest connected with its work. This Manual gives in detail the principles on which the affairs of the Union are conducted, and the methods adopted to attain the greatest possible security as to permanent results. No pains have been spared to give to our legal forms the highest accuracy and excellence, and the attention of business men is especially invited to the practical workings of this Association. The Manual gives also the list of churches aided in the erection of their houses of worship ever since our denomination entered systematically upon their work. Including what was accomplished by means of the Albany Fund, we have helped to build 671 sanctuaries, — having paid for this purpose \$322,436.51.

In addition to this, the following sums have been paid to aid in erecting houses of worship since May 1, 1870 : —

| | | | | |
|---------|------------------------|-----------------|---------------------|-------------|
| | Congregational Church, | Amity, | Iowa, | \$ 400.00 |
| | " | Belle Plain, | " | 400.00 |
| | " | Fort Dodge, | " | 300.00 |
| | " | " | " (special) | 105.00 |
| | " | New Providence, | " (loan) | 500.00 |
| | " | Prairie City, | " (special) | 196.00 |
| | " | Webster City, | " | 400.00 |
| | " | Plattsmouth, | Nebraska, | 400.00 |
| | " | Eureka, | Kansas, | 350.00 |
| | " | Boulder, | Colorado Territory, | 500.00 |
| | " | Mazzeppa, | Minnesota, | 350.00 |
| | " | Essex, | Michigan, (loan) | 200.00 |
| Colored | " | Greenville, | Louisiana, | 200.00 |
| 2d | " | Jersey City, | New Jersey, (loan) | 500.00 |
| Park | " | Brooklyn, | New York, (special) | 1,000.00 |
| | " | Sherman, | Maine, | 500.00 |
| | " | " | " (special) | 427.62 |
| | | | | \$ 6,728.62 |

The calls for assistance are multiplying, and are already in excess of our means. We hope that the interest excited in the principles of the Pilgrims, by the Jubilee observances of the present year, will give a new impetus to the work of the Union.

The special objects which it has been proposed to advance by the Jubilee offerings affect, more or less directly, the Union and the ends which it seeks to promote. A Congregational House will give a centre and an efficiency to the denomination. The present and prospective demand for ministers cannot be met without increased endowments for our theological seminaries. And there is no other obstacle which stands so directly in the way of the success of the Union as our church debts. Those who are burdened with the unpaid bills on their own house of worship, naturally are indisposed to do much to help others in their struggles in church-building. The Union, therefore, has a peculiar interest in having all church debts paid. Still, we hope that the special enterprises of this Jubilee year will not divert funds from our treasury, but rather indirectly help on our work. We need a hundred thousand dollars to meet the exigencies of this year.

RAY PALMER, D. D., *Corresponding Secretary,*

49 Bible House, New York.

CHRISTOPHER CUSHING, *Corresponding Secretary,*

16 Tremont Temple, Boston, Massachusetts.

N. A. CALKINS, *Treasurer*, 146 Grand Street, New York.

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NOTE.—This Index includes all the names of persons mentioned in this volume, except the names of ministers given in the General Statistics (p. 84), and which are indexed alphabetically on pages 155–175; the officers of General Associations and Conferences, page 176; the members of Brookfield Association, page 275 *et seq.*; and the students in Theological Seminaries, pages 291–296, who are arranged alphabetically in each class.

The reader is reminded that a particular name frequently occurs more than once on a page, and that the same name is spelled in various ways.

For General Topics see Table of Contents, pp. iii, iv, at beginning of volume.

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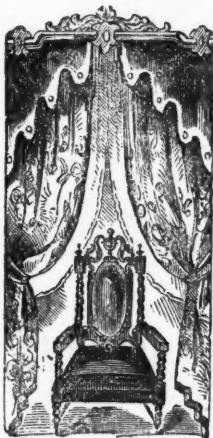
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